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MINISTER'S

POCKET RITUAL;

A HAND-BOOK OF

SCRIPTURE LESSONS AND FORMS OF SERVICE,

FOR

MARRIAGES, BAPTISMS, CONFIRMATIONS, RECEIVING CANDIDATES INTO THE CHURCH, THE LORD'S SUPPER, THE VISITATION OF THE SICK, THE BURIAL OF THE DEAD, THE LAYING OF CORNER-STONES, DEDICATIONS, ORDINATIONS, INSTALLATIONS; ETC.;

TOGETHER WITH

SUGGESTIONS TO YOUNG MINISTERS

UPON THE

BEST MODE OF CONDUCTING

THESE VARIOUS SERVICES.

Adapted to Use by all Denominations.

BY

REV. HIRAM MATTISON, A. M.,

AUTHOR OF "DOCTRINE OF THE TRINITY," "IMMORTALITY OF THE SOUL," "RESURRECTION OF THE BODY," AND VARIOUS ASTRONOMICAL AND MUSICAL WORKS.

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PREFACE.

In the discharge of his pastoral duties, the author of this work has often felt the need of something of the kind, especially in visiting the sick and upon funeral occasions. At one time a very large Bible would be placed before him upon a low stand, compelling him either to lean over to read from it, or to hold it up before him, however unwieldy. In other cases a small pocket-bible would be furnished, the fine print of which it was next to impossible to read in the dim light of the room. And even if a suitable book was furnished from which to read, time was often lost in looking up what was wanted, especially where it was desirable to read a variety of passages from different parts of the Bible.

So, also, in visiting the sick: we have often wished to read the Scriptures, and have not had a suitable copy at hand from which to read. And, above all, we have often wished to read or quote select passages, suited to various moral states, but have not been prepared to cite them correctly, or to look them up without delay or embarrassment.

To meet these necessities in his own case, the writer extemporized a "Pastor's Manual" of his own, by pasting a variety of Scripture lessons and select passages cut from a pica Bible, into a small book which he could carry in a side-pocket. This he used for years; and so great was the utility of this imperfect compilation in his own case, as to lead to the preparation of the more complete manual now presented to the pubiic.

It is a prime object of the following pages, therefore, to furnish, among other things, *a large variety of Scripture lessons*, adapted to various occasions, printed in large type, and yet so portable as to be easily carried in the side-pocket whenever wanted.

Again: the great variety of tastes in those who employ us, and the diversity of circumstances under which we officiate, call for great variety in our administration. For instance, one couple about to be married wish the full "Episcopal" service, and the administrator may not have it at hand; or, if he has, it may be in a stout "prayer-book," or in very fine print. Others will desire a medium service, as to length, but with the "ring" brought into it; while others will desire a medium service without the "ring," or a very brief service.

And so in regard to Baptism and the Lord's Supper: in some instances there will be plenty of time, and a somewhat full and formal service will be desirable. In other cases, either for want of time, or for other reasons, it is important that the service be brief, though at the same time appropriate. And so in regard to the visitation of the sick, and the burial of the dead: services need to be varied as circumstances are varied.

Unless, therefore, one is willing to trust wholly to extempore services, or to confine himself to one stereotyped form for all occasions, irrespective of circumstances and of special requests, the village or city pastor especially often feels the need of a convenient manual, containing a good variety of Scripture selections and forms of service, in order that he may adapt his labors to the various circumstances under which he is called to officiate. And say what we will of other gifts, *adaptation* is a prime element of ministerial success.

It is the design of this manual to supply all these wants. A glance at the table of contents will show its scope and completeness, and the convenient form and splendid type speak for themselves. And while the author has not the vanity to suppose the work to be without defects, or beyond improvement, he is frank to avow his belief that it is better adapted to the wants of pastors, all things considered, than any work of the kind that has heretofore appeared. If this is not the verdict of the ministry generally, both author and publishers will be greatly disappointed.

New York, April 8, 1864.

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THE MINISTER'S POCKET RITUAL.

PART FIRST.

SCRIPTURE LESSONS AND FORMS OF SERVICE FOR VARIOUS OCCASIONS.

CHAPTER I.

MARRIAGE SERVICES.

SECTION I.

*The full Marriage Service.**

¶ *At the day and time appointed for Solemnization of Matrimony, the persons to be married shall come into the body of the church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the Man on the right hand, and the Woman on the left, the minister shall say:*

DEARLY beloved: We are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy matrimony; which is commended of St. Paul to be honorable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, and in the fear of God. Into this holy estate, these two persons present come now to be joined. If any man can show just cause why they may not

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* The service here given is that now in use in the Protestant Episcopal Church in this country, as found in the Book of Common Prayer.

lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And, also, speaking unto the persons who are to be married, he shall say:*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

¶ *If no impediment shall be alleged, the minister shall say to the man:*

M., WILT thou have this Woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ *The man shall answer:*

I will.

¶ *Then shall the minister say to the woman:*

N., WILT thou have this Man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him and serve him, love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ *The woman shall answer :*

I will.

¶ *Then shall the minister say :*

WHO giveth this woman to be married to this man ?

¶ *Then shall they give their Troth to each other in this manner : The minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as follows :*

I *M.*, take thee, *N.*, to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands ; and the woman, with her right hand taking the man by his right hand, shall likewise say after the minister :*

I *N.*, take thee, *M.*, to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands ; and the man shall give unto the woman a ring. And the minister taking the ring shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man, holding the ring there, and taught by the minister, shall say :*

WITH this ring I thee do wed, and with all my worldly goods I thee endow : in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then, the man leaving the ring upon the woman's left hand, the minister shall say:*

Let us pray.

OUR Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. *Amen.*

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, whereof this ring given and received is a token and pledge, and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the minister join their right hands together, and say:*

THOSE whom God hath joined together let no man put asunder.

¶ *Then shall the minister speak unto the company:*

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their faith, each to the other, and have declared the same

by giving and receiving a ring, and by joining hands; I pronounce them Husband and Wife, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And the minister shall add this blessing, the candidates kneeling; and the minister putting his hands upon their heads.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you: The Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

SECTION II.

An Abridged Service with the Ring.

DEARLY beloved: We are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy matrimony, which is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, and in the fear of God. Into this holy estate, these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *If no impediment shall be alleged, the minister shall say to the man:*

M., WILT thou have this Woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ *The man shall answer:*

I will.

¶ *Then shall the minister say to the woman:*

N., WILT thou have this Man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him and serve him, love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ *The woman shall answer:*

I will.

¶ *Then shall the man give unto the woman a ring. And the minister, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the minister, shall say:*

WITH this ring I thee wed, and with all my worldly good I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Or, if the candidate prefer not to repeat this portion of the service, the minister may use in its place the following:*

AS a token and seal of this covenant, you will now give and receive the marriage ring.

THOSE whom God hath joined together let no man put asunder.

¶ *Then shall the minister speak unto the company:*

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith, each to the other, by giving and receiving a ring, and by joining their hands; I pronounce them Husband and Wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Prayer.

SECTION III.

An Abridged Service without the Ring.

DEARLY beloved: We are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy matrimony, which is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, and in the fear of God. Into this holy estate, these two persons present come now to be joined. If any

man can show just cause why they may not lawfully be joined together let him now speak, or else hereafter for ever hold his peace.

¶ *If no impediment shall be alleged, the minister shall say to the man:*

M., WILT thou have this Woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ *The man shall answer:*

I will.

¶ *Then shall the minister say to the woman:*

N., WILT thou have this Man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him and serve him, love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ *The woman shall answer:*

I will.

IN further token of your assent to this covenant you will join your right hands, and those whom God hath joined together let no man put asunder.

¶ *Then shall the minister speak unto the company:*

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this com-

pany, and thereto have pledged their faith, each to the other, by joining their hands; I pronounce them husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Prayer.

SECTION IV.

A Brief Service with a Scripture Lesson, and without the Ring.

¶ *The parties and witnesses standing in the presence of the minister, he may first briefly invoke the Divine blessing upon the solemnities about to occur, and shall read one or more of the following Scripture lessons:*

Matt. xix. 3–6.

THE Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female; and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Eph. v. 22–33.

WIVES, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour

of the body. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

1 *Pet.* iii. 1–7.

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation *coupled* with fear. Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; But *let it be* the hidden man of the heart, in

that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with *them* according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Colossians iii. 18, 19.

WIVES, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love *your* wives, and be not bitter against them.

¶ *To the candidates.*

YOU present yourselves in the presence of God and of these witnesses, to be joined together in holy wedlock. You are to take each the other respectively as husband and wife, for prosperity or adversity, sickness or health, poverty or riches; and to perform all the duties belonging to such relation to the end of life! To some of those duties as laid down in the Holy Scriptures I have already called your attention; and now in token of your readiness to assume these solemn obligations, and to be united in holy wedlock, you will please join

your right hands, while I propose to you the marriage covenant.

¶ *To the bridegroom.*

DO you, *A*— *B*— declare before God and these witnesses, that you have chosen this Woman, whom you hold by the hand, to be your lawful and wedded wife? and do you promise to be to her a faithful and affectionate husband, till death shall separate you?

Ans.—I will.

¶ *To the bride.*

DO you, *C*— *D*— avow before God and these witnesses, that you have chosen this Man, whom you hold by the hand, to be your lawful and wedded husband? and do you promise to be to him a faithful, affectionate, and obedient wife, till death shall separate you?*

Ans.—I will.

¶ *The parties respectively having assented, the minister shall say:*

WHAT God hath joined together let not man put asunder.

AND now, forasmuch as you have thus consented together in holy wedlock, and have signified the same before God and these witnesses by joining your hands, I pronounce you husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Prayer.

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* Pastor's Hand-Book, p. 37.

SECTION V.

A very Brief Service without the Ring or Scripture Lesson.

¶ *Should a very brief ceremony be desired, the following may be used:*

YOU present yourselves before God and these witnesses, to be joined together in holy wedlock. This is an honorable estate, instituted of God in the time of man's innocency, and should not be entered upon unadvisedly or lightly.

But believing that you have duly considered the solemn obligations you are about to assume, and that you are prepared to enter upon the same discreetly, advisedly, and in the fear of God, I shall propose to you the marriage covenant.

Q. WILT thou take each the other respectively as Husband and wife; to live together after God's ordinance in the holy estate of matrimony? Wilt thou love, cherish, honor, and keep each other in prosperity and adversity; in sickness and in health; and, forsaking all others, cleave each to the other, so long as you both shall live?

Ans.—I will.

IN token of your assent to this covenant, you will join your right hands (this done); and what God hath joined together, let not man put asunder.

Forasmuch as you have now consented together in holy wedlock, and have signified

the same before God and these witnesses, by joining your hands, I pronounce you husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Prayer.

CHAPTER II.

FORMS OF SERVICE FOR BAPTISMS.

SECTION I.

A full Service for the Baptism of Children.

¶ *The child being brought before the altar by its parents or guardians, the minister shall address them, saying:*

IN presenting *this child* for consecration to God and his service, you not only signify thereby your faith in the Christian religion, of which baptism is an ordinance, but also your desire that *he* should enjoy the benefits of early consecration to God, and of special prayer on *his* behalf by this church and congregation; that, if spared to adult years, *he* may early know and follow the will of God; may live and die a Christian; and may finally attain to everlasting life in heaven.

But in order to this, it will be your duty, as *his* parents (or guardians), to teach *him* early the fear of the Lord; to watch over *his* education, that *he* be not led astray by false doctrines; to direct *his* youthful mind to the Holy Scriptures, and *his* feet to the sanctuary; to restrain *him* from evil associates and habits; and, as much as in you lieth, to "bring *him* up in the nurture and admonition of the Lord."

Quest.—Will you endeavor so to do, by the help of God?

Ans.—I will.

¶ *Then, turning to the congregation, the minister shall say:*

DEARLY beloved: Forasmuch as all men are born in sin, and our Saviour Jesus Christ saith none can enter the kingdom of God, except he be born anew of water and of the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that which by nature *he* cannot have, that *he* may be baptized with water and the Holy Ghost, and early received into Christ's holy church, and become a lively member of the same.

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby this holy baptism; we beseech thee, for thine infinite mercies, that thou wilt look upon *this child;* wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world that finally *he* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O MERCIFUL God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen*.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen*.

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen*.

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen*.

ALMIGHTY, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the prayers of this thy congregation; sanctify this water for this holy sacrament; and grant that *this child* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen*.

¶ *Then the minister, rising, shall say:*

THEY brought young children to Christ, that he should put his hands upon them and pray. And his disciples rebuked those

that brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

Verily, I say unto you, whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein.

And he took them up in his arms, and put his hands upon them and blessed them.

¶ *Then the minister shall take the child in his arms, and, calling its name, shall baptize it, saying:*

N., I BAPTIZE thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *The services may then be concluded by extemporaneous prayer, or the benediction.*

SECTION II.

A new and concise Service for the Baptism of Children.*

¶ *The child being brought before the altar by its parents or guardians, the minister shall address them, saying:*

IN presenting *this child* for consecration to God and his service, you not only signify thereby your faith in the Christian religion, of which Baptism is an ordinance, but also your desire that *he* should enjoy the benefits of early

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* This service is designed to exclude the idea of baptismal regeneration. The prayer is taken mainly from a Revised Ritual for the Methodist Episcopal Church, prepared in 1857, by a committee of the General Conference, of which Dr. McClintock was chairman, but which was never adopted or published, except for private examination.

consecration to God, and of special prayer on *his* behalf by this church and congregation; that, if spared to adult years, *he* may early know and follow the will of God; may live and die a Christian; and may finally attain to everlasting life in heaven."

But in order to this, it will be your duty, as *his* parents (or guardians), to teach *him* early the fear of the Lord; to watch over *his* education, that *he* be not led astray by false doctrines; to direct *his* youthful mind to the Holy Scriptures, and *his* feet to the sanctuary; to restrain *him* from evil associates and habits; and, as much as in you lieth, to "bring *him* up in the nurture and admonition of the Lord."

Quest.—Will you endeavor so to do, by the help of God?

Ans.—I will.

¶ *Then shall the minister say to the congregation:*

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse:

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *Then the minister shall take the child into his hands, and say to the friends of the child:*

Name this child.

¶ *And then, naming after them, he shall sprinkle or pour water upon it, or, if desired, immerse it in water, saying:*

N., I BAPTIZE thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And the people all kneeling, the following prayer shall be offered:*

O GOD of infinite mercy, the Father of all the faithful seed, be pleased to grant unto this child an understanding mind and a sanctified spirit, that *he* may be thy servant and thy child all *his* days. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that *he* may never run into folly or into the evils of an unbridled appetite. We pray thee so to order the course of *his* life, that by good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee faithfully all *his* days, so that, when *he* has glorified thee in *his* generation, *he* may be received into thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and most merciful Father, let thy mercy and compassion descend upon these, thy servant and handmaid, the parents (or guardians) of this child. Grant unto them, we beseech thee, thy Holy Spirit, that they may, like Abraham, command their household to keep the way of the Lord. Direct thou their actions, and sanctify their hearts, words, and

purposes, that their whole family may be united to our Lord Jesus Christ in the bands of obedience and love; and having been in this life thy holy children by adoption and grace, may they finally be admitted one and all into the church triumphant in heaven, through Jesus Christ our Saviour and Redeemer. *Amen.*

SECTION III.

A Service for the Consecration of children without Baptism.*

¶ *The child being brought before the altar by its parents or guardians, the minister shall say:*

BELOVED brethren: The Scriptures furnish us with numerous examples of the consecration of children to the service of God, by their devout parents. In the first book of Samuel, and in the first chapter, we have the

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* Many pious parents who can see no sufficient warrant for infant baptism in the Scriptures, do, nevertheless believe in the public consecration of children to God, after the example of devout Jews of a former dispensation, and the practice of our Lord himself. Many Baptists, even, are in favor of this practice. Dr. JUDSON, the celebrated Baptist missionary, introduced the practice into India, where we believe it is still continued by that zealous denomination. We see no valid reason why this Scriptural custom may not with propriety be introduced into all Christian churches. It is not infant baptism, to which Baptists object, while, on the other hand, even Pedobaptists must admit, that it is better to have such consecration and prayer without baptism, than to have no presentation or consecration of our children to God. We submit, therefore, the above, and what follows, as an appropriate service for such consecrations.

following account of the consecration of the infant Samuel, by his godly parents Elkanah and Hannah:

AND the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young. And they slew a bullock, and brought the child to Eli. And she said, O my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshiped the LORD there.

Our divine Redeemer, also, was thus presented to the Lord, by Joseph and Mary.

AND when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the

angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord.—*Luke* ii. 21, 22.

¶ *The minister shall then say to the parents:*

IN presenting *this child* for consecration to God, you not only acknowledge your indebtedness to him for all past mercies; and your belief in his gracious and overruling providence; but you also manifest thereby a desire that your offspring should enjoy the benefits of early consecration to God, and of special prayer on *his* behalf, by this church and congregation; that, if spared to adult years, *he* may early know and follow the will of God; may live and die a Christian; and may finally attain to everlasting life in heaven.

But in order to this, it will be your duty, as *his* parents (or guardians), to teach *him* early the fear of the Lord; to watch over *his* education, that *he* be not led astray by false doctrines; to direct *his* youthful mind to the Holy Scriptures, and *his* feet to the sanctuary; to restrain *him* from evil associates and habits; and, as much as in you lieth, to "bring *him* up in the nurture and admonition of the Lord."

Quest.—Will you endeavor so to do, by the help of God?

Ans.—I will.

THEY brought young children to Christ, that he should "put his hands on them and pray," (*Matt.* xix. 13); and *his* disciples rebuked those that brought *them*. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. * * * And he took them up in his arms, put *his* hands upon them, and blessed them.—*Mark* x. 13, 16.

¶ *The minister shall then receive the child from its parents or otherwise, place his right hand upon its head, and say:*

RECEIVE, O Lord, we beseech thee, this thy child, whom we now consecrate to thee, and to thy service for ever. Preserve thou *his* life, and lead *him* early to the knowledge of thy ways. Replenish thou *his* soul with thy heavenly grace, that *he* may continue thine for ever; and finally, after this life, do thou bring *him* to the joys of thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then handing the child back to its parents. the minister kneeling with them at the altar, shall offer the following prayer:*

O GOD of infinite mercy, look down upon *this child* whom we have this day consecrated to thee and to thy service, in the assembly of thy people. Accept *him* as thine own, and be thou *his* God. Let thy shield be over *him*, and thy good providence lead *him* through all the dangers of childhood and youth, and the perils of maturer

years. Be pleased so to order the course of *his* life, that through the influence of thy word and holy examples; and by thy restraining and renewing grace, *he* may be adopted into the household of faith; may serve thee faithfully all *his* days; and having glorified thee in *his* generation, may *he* be received, after death, into thy glorious and everlasting kingdom through Jesus Christ our Lord. *Amen.*

ALMIGHTY and most merciful Father, let thy mercy and compassion descend upon these, thy servants, the parents (or guardians) of this child. Grant unto them, we beseech thee, thy Holy Spirit, that, like Abraham of old, they may command their household to keep the way of the Lord. Direct thou their actions, and sanctify their hearts, words, and purposes, that their whole family may be united to our Lord Jesus Christ, in the bands of obedience and love; and having been in this life thy holy children by adoption and grace, may parents and children together, finally be admitted to the church triumphant in heaven, through Jesus Christ our Saviour and Redeemer. *Amen.*

SECTION IV.

*A full Service for the Baptism of Adults.**

¶ *The candidates standing before the altar, the minister shall address the church as follows:*

DEARLY beloved: Forasmuch as all men are conceived and born in sin, and our Saviour Jesus Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same.

Let us pray.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead; we call upon thee for *these persons*, that *they*, coming to thy holy baptism, may receive remission of *their sins*, by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; so give now unto us that ask; let us that seek, find; open the gate unto

* This service supposes the candidate to be but a penitent, not yet pardoned or regenerated, but using baptism as a means of pardon. See Acts ii. 38 and xxii. 16.

us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the prayers of this thy congregation; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number

of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then the minister shall speak to the persons to be baptized on this wise:*

WELL beloved, who *are* come hither, desiring to receive holy baptism, *ye* have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. And our Lord Jesus Christ has promised, in his holy word, to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *you* must always faithfully, for *your* part, promise, in the presence of this congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

¶ *Then shall the minister demand of each of the persons to be baptized, severally, as follows, the candidates responding audibly, in the language of the subjoined answers:*

Q. DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans.—I renounce all.

Q. DOST thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only begotten Son our

Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholic Church;* the communion of saints; the remission of sins: the resurrection of the body, and everlasting life after death?

Ans.—All this I steadfastly believe.

Quest. WILT thou be baptized in this faith?

Ans.—This is my desire.

Quest. WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans.—I will endeavor so to do, the Lord being my helper.

¶ *The minister shall then baptize the candidate, saying:*

N., I BAPTIZE thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *The service may then conclude by extemporaneous prayer, or with the benediction.*

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* By the Holy Catholic Church is meant the Church of God in general.

SECTION V.

A New and brief Service for the Baptism of Adults.

¶ *The candidates standing before the altar, the minister shall address them, saying:*

DEARLY beloved: It has pleased God, in his infinite mercy, to awaken you to a sense of your guilt and danger, and to lead you, as we humbly trust, to true repentance and faith in our Lord Jesus Christ. Of the sincerity of your purpose to lead a new life, and to seek an inheritance with the righteous beyond the grave, we have so far become satisfied as to accord to you our confidence and fellowship, as Christian believers entitled to a place with us in the flock of Christ, and to all the ordinances of the house of God. Among these ordinances is Christian baptism, to receive which you have now presented yourselves before this altar. For the administration and reception of this sacrament, we have the most ample warrant in the Holy Scriptures.

OUR Lord commanded his apostles to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

ON the day of pentecost, when the multitude, being pricked in their hearts, inquired what they should do, Peter answered, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized: and the same day there

were added unto them about three thousand souls."—*Acts* ii. 38, 41.

PHILIP, the Evangelist, went down to the city of Samaria, and preached Christ to the people. And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were at once baptized, both men and women.—*Acts* viii. 12.

WHEN Cornelius and others, at Cesarea, had received the gospel at the mouth of Peter, and believed on Christ, Peter said to the audience: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—*Acts* x. 47, 48.

AS Philip and the eunuch went on *their* way, they came unto a certain water; and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him.—*Acts* viii. 36—38.

WHEN Paul and Silas were at Philippi, they went out of the city upon the Sabbath, and preached by the river-side to the women that resorted thither. And a certain woman named Lydia, a seller of purple, of the

city of Thyatira, which worshipped God, heard them, whose heart the Lord opened, that she attended unto the things which were spoken of Paul; whereupon she was immediately baptized, and her household.—*Acts* xvi. 14, 15.

A FEW days afterward, Paul and Silas were in prison, in the same city, and the Lord delivered them by an earthquake, and convinced the jailor of his guilt and danger. And when he asked Paul what he should do to be saved, the Apostle answered, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.—*Acts* xvi. 31–33.

WHEN St. Paul was preaching at Corinth, it is said that "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized."—*Acts* xviii. 8.

AND even the disciples of John, who had been baptized unto repentance, were subsequently re-baptized in the name of the Lord Jesus.—*Acts* xix. 5.

SUCH was the practice of the holy apostles, and of the primitive saints; and such has been the practice in the church of Christ in all ages. And now, following the example of the early saints, you stand here in the presence of

God, and of this assembly, to receive the ordinance of Christian baptism.

Q. DO you then, in the presence of God and of this assembly, solemnly renounce the devil and all his works, and declare the Lord Jehovah to be your God?

Ans.—I do.

Q. DO you here confess the Lord Jesus Christ as your Redeemer and hope; trusting alone to the merits of his death for the forgiveness of your sins; the sanctification of your fallen natures; the resurrection of your bodies from the grave; and the everlasting salvation of both soul and body in heaven?

Ans.—I do.

Q. DO you then solemnly consecrate *yourselves* to Christ, and to his service for ever; and will you endeavor henceforth to keep God's holy will and commandments, and to walk in the same all the days of thy life?

Ans.—I will endeavor so to do, the Lord being my helper.

¶ *The minister shall then baptize the candidate, saying:*

N., I BAPTIZE thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Let us pray.

CHAPTER III.

*SERVICE FOR THE CONFIRMATION OF PERSONS BAPTIZED IN INFANCY.**

¶ *The candidates being called before the altar, the minister shall address the church as follows:*

DEARLY beloved: The rite of confirmation is neither a sacrament nor an ordinance of the Gospel; but is a prudential regulation and ceremony, like those for the solemnization of marriage, and the burial of the dead; and is instituted to the end that persons baptized in childhood, and living to years of discretion and knowledge, may themselves, with their own mouth and consent, openly before the church, ratify and confirm their baptismal covenant; and may promise that, by the grace of God, they will evermore endeavor faithfully to observe all those things which they, by their own confession, have assented to.

We beseech you, therefore, with one accord, to unite in supplication to Almighty God, that he will accept and confirm the covenant into which these persons come now for themselves

* The General Conference of the M. E. Church, for 1856, provided that adults baptized in infancy might be admitted into the church upon their "publicly assenting before the church to the baptismal covenant." See *Discipline*, p. 35. And yet, so far as we have knowledge, no formula has been prescribed for this "public assent" before the church.

to enter; that he will grant unto them the remission of all their sins; and will vouchsafe all needful grace and strength to keep this covenant inviolate, and to walk before God in righteousness and holiness to the end of life.

¶ *Then, turning to the candidates, the minister shall say:*

DEARLY beloved: You desire this day, in the presence of God, and of this assembly, to renew the solemn promise and vow that was made in your name, at your baptism; to ratify and confirm the same; and to acknowledge yourselves bound to believe and to do all those things which your parents then promised or undertook for you?

¶ *And every candidate shall audibly answer:*

This is my desire.

Q. DOST thou then renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans.—I renounce them all.

Q. DOST thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and

from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Holy Catholic Church;* the communion of saints; the remission of sins; the resurrection of the body, and everlasting life after death?

Ans.—All this I steadfastly believe.

Q. WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, the Lord being my helper.

¶ *The candidates kneeling before the altar, the minister shall lay his hands upon the head of every one severally, saying,*

DEFEND, O Lord, this thy child (*or, this thy servant,*) with thy heavenly grace; that *he* may continue thine forever; and may daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. *Amen.*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy hast spared *these* thy servants, from infancy to years of discretion and knowledge; and hast disposed them by thy grace to believe in thee, and to ratify and confirm this day, in the presence of thy people, the covenant entered into in their behalf at the time of their baptism; strengthen thou and confirm

* By the Holy Catholic Church is meant the Church of God in general.

them, O Lord, with thy Holy Spirit, and daily increase in them thy manifold gifts of grace. Grant the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and forever. *Amen.*

ALMIGHTY and ever-living God, who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty; we make our humble supplications unto thee for these thy servants, upon whom, after the example of the holy apostles, we have now laid our hands, to certify them, by this sign, of thy favor and gracious goodness toward them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may attain everlasting life, through our Lord Jesus Christ; who, with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, the everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and lives; guide us evermore in the way of thy commandments; and bring us finally to the joys of thy heavenly and everlasting kingdom, through Jesus Christ our Lord. *Amen.*

The blessing of God Almighty, the Father, the Son, and the Holy Ghost be upon you, and remain with you forever. *Amen.*

CHAPTER IV.

*FORMULA FOR THE PUBLIC RECEPTION OF CANDIDATES INTO THE CHURCH.**

¶ *The preliminary examinations, (of whatever kind) having been had, and the candidate having been approved or passed by the committee, board, or church meeting, as the case may be, the pastor shall call them before the altar, and shall address them, saying:*

DEARLY beloved: It has pleased God, in his infinite mercy, to awaken you to a sense of your guilt and danger, and to lead you as we humbly trust, to true repentance and faith in Christ. Of the sincerity of your purpose to lead a new life and seek an inheritance with the righteous beyond the grave, we have so far become satisfied as to accord to you our confidence and fellowship, as Christian believers, entitled to a place with us in the flock of Christ. And having already received the holy rite of Christian baptism, you are invited before this altar to-day to be formally and publicly admitted into the church of God, which Christ has purchased with his own blood. This Church is declared in the scriptures to be the pillar and ground

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* This is intended to be appropriate for Methodists, Baptists, Congregationalists, &c.

of the truth. It is the visible body of which Christ is the head, and of which henceforth you are to be members. It is the vineyard in which you are to be laborers; the impregnable stronghold against which even the gates of hell shall never prevail. In this church we trust you will endeavor to be ornaments, pillars, and shining lights, to the peace and safety of your own souls, and to the glory of God, your final judge. And now, in further evidence of your purpose to renounce the ways of sin and death, and of your willingness to take the yoke of Christ upon you, and devote yourselves fully to his service henceforth and forever, I ask your public assent to this solemn covenant.

Q. IN the presence of God and of this assembly you declare the LORD JEHOVAH to be your God, and JESUS CHRIST your Redeemer and hope, in whom alone you trust for everlasting life?

Ans.—I do.

Q. DO you, then, publicly consecrate yourself to him and to his service forever; promising henceforth, by the help of God, to avoid all evil; to do good; to lead an humble and devout life; to keep the Sabbath Day holy; to attend statedly upon the public worship of God, the sacrament of the Lord's Supper, and the private and social means of grace; to watch over your brethren in love, for their good, kindly giving and receiving admonition as occasion may require?

Will you contribute of your substance as God may give ability for the relief of the needy and distressed of your brethren; the maintenance of the public worship of God in this place, and the extension of the Redeemer's kingdom in the earth?

This will you endeavor to do by the help of God?

Ans.—I will.

WHILE, then, the members of the church here present, rise and remain standing in token of their concurrence in this official act of their pastor, (the members having risen up) I now in their behalf extend to you the right hand of fellowship and of welcome to the Church of God, in the name of the Father, the Son, and the Holy Ghost—one God, world without end. *Amen.*

¶ *The hand being given to each candidate severally, the ceremony should conclude with extemporaneous prayer suited to the occasion.*

NOTE.—In some churches all the officers of the church are invited into the chancel, and follow the pastor in giving the candidates the right hand of fellowship. If not done in this formal manner, it is highly proper that they thus greet the candidates at the close of the service, and that all members of the church extend to them a friendly personal greeting and welcome. Coldness and reserve could never be more out of place than upon such an occasion.

CHAPTER V.

THE LORD'S SUPPER.

SECTION I.

*A full Service for the Lord's Supper.**

¶ *At the commencement of the sacramental services a collection shall be taken for the relief of the poor, or for any who may be necessitous in the church; during the taking of which one or more of the following Scriptures may be read:*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—*Matt.* v. 16.

Whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets.—*Matt.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.—*Matt.* vii. 21.

He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall also reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver.—2 *Cor.* ix. 6, 7.

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* This is the regular communion service of the Methodist Episcopal Church.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—*Gal.* vi. 10.

Charge them that are rich in this world, that they be ready to distribute, willingly to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—1 *Tim.* vi. 17–19.

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.—*Heb.* vi. 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased.—*Heb.* xiii. 16.

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—1 *John* iii. 17.

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again.—*Prov.* xix. 17.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—*Psalm* xli. 1.

¶ *A hymn may then be sung, after which, the people remaining standing, the minister shall say:*

YE that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life,

following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general confession and prayer be made by the minister in the name of all those who are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying:*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us; have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all good-

ness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood; and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then the minister shall offer the prayer of consecration, as follows:*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption; who made there-by his oblation of himself once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that, his precious death, until his coming again: hear us, O merciful Father, we humbly beseech thee; and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood,

who, in the same night that he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, Take, eat; this is my body which is given for you; Do this in remembrance of me.

Likewise after supper He took the cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is my blood of the new testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

¶ *When the minister delivereth the bread, he shall say,*

THE body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on Him in *thy heart* by faith with thanksgiving.

¶ *When he delivereth the cup, he shall say,*

THE blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

CONCLUSION.

OUR Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation;

But deliver us from evil; for thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

MAY the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

SECTION II.

A new communion service, with Scripture lessons, singing, and extempore prayer

¶ *Let one or more of the following Scripture lessons be read.*

Isaiah liii. 1–12.

WHO hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid it as it were *our* faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was*

upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put *him* to grief; when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Luke xxii. 14–20.

AND when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired

to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

Matt. xxvii. 38–50.

THEN were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads; and saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking *him*, with the scribes and elders, said: He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus

cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost.

1 *Cor.* xi. 23–30.

FOR I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: and when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For

this cause many *are* weak and sickly among you, and many sleep.

¶ *A few verses of an appropriate hymn.*

¶ *Extemporaneous prayer adapted to the occasion.*

¶ *Distribution of the bread and wine.*

¶ *Collection for the poor, if one be taken.*

¶ *A hymn of thanksgiving and the benediction.*

SECTION III.

*A short service for communion with the sick.**

¶ *Read one or both of the following:*

Luke xxii. 14–20.

AND when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you:

* Whenever practicable, it is always well to have several Christians present upon such occasions, in whom the sick person has confidence, and also to have singing, as indicated in this service.

this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

1 *Cor.* xi. 23–26.

FOR I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: and when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

¶ *A few verses of an appropriate hymn.*

¶ *Then let the following or an extemporaneous prayer be offered:*

O FATHER of mercies, and God of all comfort, our only help in time of need; we fly unto thee for succor in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit, in the inner man. Give *him* unfeigned repentance for all the errors of *his* past life, and steadfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and

his pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favor, *his* soul may be received into thine everlasting kingdom; through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

O ALMIGHTY God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious

blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then let the bread and wine be given first to the other Christians present, and last of all to the sick person.*

¶ *If the invalid be not too ill, or too much exhausted, let another hymn be sung, and the service concluded with the benediction.*

MAY the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

CHAPTER VI.

THE VISITATION OF THE SICK.

SECTION I.

Appropriate Scripture Lessons.

2 *Kings* xx. 1–11.

IN those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the LORD, saying, I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a lump

of figs. And they took and laid *it* on the boil, and he recovered.

Heb. xii. 1–11.

WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotetn the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of

his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Rev. vii. 9–17.

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came ont of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb

which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Rev. xxi.

AND I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And

there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God; having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the

third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Rev. xxii. 1–5.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall

be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

SECTION II.

Select Scriptures adapted to various moral States and Necessities.

GOD HAS NO PLEASURE IN THE DEATH OF THE SINNER.

HAVE I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?—*Ezek.* xviii. 23.

For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.—*Ibid.* v. 32.

Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live? Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?—*Ezek.* xxxiii. 10, 11.

Who will have all men to be saved, and to come unto the knowledge of the truth.—1 *Tim.* ii. 4.

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 *Pet.* iii. 9.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—*Jno.* iii. 17.

CHRIST DIED FOR ALL.

HE that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—*Rom.* viii. 32.

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.—2 *Cor.* v. 14, 15.

For *there is* one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.—1 *Tim.* ii. 5, 6.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. —*Heb.* ii. 9.

And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.—1 *Jno.* ii. 2.

ALL ARE INVITED TO LOOK TO CHRIST AND LIVE.

LOOK unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.—*Isa.* xlv. 22.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price.—*Isa.* lv. 1.

Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.—*Matt.* xi. 28, 29.

In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, Let him come unto me, and drink.—*Jno.* vii. 37.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely.—*Rev.* xxii. 17.

PROMISES OF MERCY TO THE TRULY PENITENT.

LET Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.—*Psa.* cxxx. 7.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.—*Prov.* xxviii. 13.

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—*Isa.* i. 18.

Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him: and to our God, for he will abundantly pardon.—*Isa.* lv. 6, 7.

Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.—*Jer.* iii. 12, 13.

Him that cometh to me I will in no wise cast out.—*Jno.* vi. 37.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—*Matt.* vii. 7, 8.

If thou shalt confess with thy mouth the

Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—*Rom.* x. 9.

SALVATION NOT BY WORKS, BUT OF GRACE.

BUT we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.—*Isa.* lxiv. 6.

When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.—*Ezek.* xxxiii. 13.

For all have sinned, and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, *I say*, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.—*Rom.* iii. 23–26.

Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.—*Rom.* iv. 4, 5.

For they, being ignorant of God's righteousness, and going about to establish their own

righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth.—*Rom.* x. 3, 4.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—*Titus* iii. 5.

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast. —*Eph.* ii. 8, 9.

HE THAT BELIEVETH SHALL BE SAVED.

AND he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—*Mark* xvi. 15, 16.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*Jno.* iii. 14–16.

He that believeth on the Son hath everlasting life.—*Jno.* iii. 36.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.—*Jno.* vi. 47.

Whom God hath set forth to be a propitiation through faith in his blood.—*Rom.* iii. 25.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.—*Rom.* x. 9–13.

For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God.—*Eph.* ii. 8.

SANCTIFIED AFFLICTIONS A BLESSING TO THE RIGHTEOUS.

ALTHOUGH affliction cometh not forth of the dust, neither doth trouble spring out of the ground: yet man is born unto trouble, as the sparks fly upward.—*Job* v. 6, 7.

God *is* our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.—*Ps.* xlvi. 1, 2.

Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.—*Ps.* lv. 22.

For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.—*Ps.* xxii. 24.

For his anger *endureth but* a moment; in his favor *is* life; weeping may endure for a night, but joy *cometh* in the morning.—*Ps.* xxx. 5.

Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law; that thou mayest give him rest from the days of adversity.—*Ps.* xciv. 12, 13.

Before I was afflicted I went astray: but now have I kept thy word.—*Ps.* cxix. 67.

It is good for me that I have been afflicted; that I might learn thy statutes.—*Ps.* cxix. 71.

I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.—*Ps.* cxix. 75.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as sons: for what son is he whom the father chasteneth not? Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of right-

eousness unto them which are exercised thereby.—*Heb.* xii. 9–11.

For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.—*Lam.* iii. 31–33.

For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.—2 *Cor.* iv. 17, 18.

Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance.—*Ps.* xlii. 5.

FOR A DYING BELIEVER.

YEA, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.—*Ps.* xxiii. 4.

Precious in the sight of the LORD *is* the death of his saints.—*Ps.* cxvi. 15.

Thou shalt guide me with thy counsel, and afterward receive me *to* glory. Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee. My flesh and my heart faileth: *but* God *is* the strength of

my heart, and my portion for ever.—*Ps.* lxxiii. 24–26.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—2 *Tim.* iv. 6–8.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.—*Rev.* xxi. 4.

And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.—*Deut.* xxxi. 8.

Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. —*Isa.* xli. 10.

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall

the flame kindle upon thee. For I *am* the LORD thy God, the Holy One of Israel, thy Saviour.—*Isa.* xliii. 1–3.

For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.—2 *Cor.* iv. 15–18.

THE RIGHTEOUS DEAD.

THE wicked is driven away in his wickedness: but the righteous hath hope in his death.—*Prov.* xiv. 32.

Let me die the death of the righteous, and let my last end be like his!—*Num.* xxiii. 10.

Precious in the sight of the LORD *is* the death of his saints.—*Ps.* cxvi. 15.

In thy presence is fullness of joy; at thy right hand *there are* pleasures for evermore.—*Ps.* xvi. 11.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—*Matt.* xxv. 34.

There the wicked cease *from* troubling; and there the weary be at rest. *There* the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant *is* free from his master.—*Job* iii. 17–19.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. *Jno.* xiv. 1–3.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.—*Jno.* xvii. 24.

For to me to live *is* Christ, and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.—*Phil.* i. 21–23.

And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—*Rev.* xiv. 13.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither

sorrow, nor crying, neither shall there be any more pain: for the former things are past away. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.—*Rev.* xxi. 4, 5.

HOPE OF THE RESURRECTION.

OH that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.—*Job* xix. 23–27.

I have set the LORD always before me: because *he is* at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.—*Psa.* xvi. 8–10.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—*Jno.* v. 28, 29.

For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.—*Rom.* viii. 18–23

SECTION III.

Forms of Prayer for the sick and dying.

FOR A SICK CHILD.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child, now lying upon the bed of sickness; visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: that, if it shall be thy pleasure to prolong *his*

days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FOR A SICK PERSON, WHEN THERE APPEARETH BUT SMALL HOPE OF RECOVERY.

O FATHER of mercies, and God of all comfort, our only help in time of need; we fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in

peace, and in thy favour, *his* soul may be received into thine everlasting kingdom; through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

FOR A SICK PERSON AT THE POINT OF DEPARTURE.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; we humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and sinful world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this, and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

FOR ONE DEEPLY TROUBLED IN MIND ON ACCOUNT OF PAST SINS.

O BLESSED Lord, the Father of mercies, and the God of all comfort, we beseech thee, look down in pity and compassion upon

this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble. But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* diseases. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him* and give *him* peace through the merits and mediation of Jesus Christ our Lord. *Amen.*

CHAPTER VII.

*SCRIPTURE LESSONS APPROPRIATE FOR FUNERAL OCCASIONS.**

§ I.—BURIAL OF SARAH—GEN. XXIII.

AND Sarah was a hundred and seven and twenty years old: *these were* the years of the life of Sarah. And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from above his head, and spake unto the sons of Heth, saying, I *am* a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth. And he communed with them, saying, If it be your mind

* These lessons are intended for use by those who prefer an appropriate and connected portion of the Scriptures, instead of passages collected from various places, as in the next chapter.

that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying-place amongst you. * * * And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan. And the field and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

§ II.—BURIAL OF JACOB—GEN. XLIX.-L.

ALL these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite, in the cave that *is* in the field of Machpelah, which *is* before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a

burying-place. There they buried Abraham and Sarah his wife: there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field and of the cave that *is* therein *was* from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

AND Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones,

and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing-floor of Atad, which *is* beyond Jordan: and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, this *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which *is* beyond Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

§ III.—THE DEATH OF ABSALOM—2 SAM. XVIII.

AND, behold, Cushi came; and Cushi said, Tidings, my lord, the king: for the LORD hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord, the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*. And the king was much moved, and went up to the chamber over the gate, and wept: and as he wept, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

§ IV.—THE AFFLICTIONS OF JOB—JOB I.

THERE was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all

that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them: and the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and

I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither; the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly.

§ V.—JOB'S EXTREME ANGUISH OF SPIRIT—JOB III.

AFFTER this opened Job his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. *As for* that night, let darkness seize upon it; let it not be joined unto the days of the year; let it not come into the number of the months. Lo, let that night be solitary; let no joyful voice come therein. Let them curse it that curse the day, who are ready to raise up their mourning. Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the dawning of the day: because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes. Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I

have lain still and been quiet, I should have slept: then I had been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver; or as a hidden untimely birth I had not been; as infants *which* never saw light. There the wicked cease *from* troubling; and there the weary be at rest. *There* the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant *is* free from his master.

§ VI.—BREVITY AND UNCERTAINTY OF LIFE—JOB XIV.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such a one, and bring me into judgment with thee? Who can bring a clean *thing* out of an unclean? not one. Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as a hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; *yet* through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the

ghost, and where *is* he? *As* the waters fall from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep. Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live *again?* all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. For now thou numberest my steps: dost thou not watch over my sins? My transgression *is* sealed up in a bag, and thou sewest up mine iniquity. And surely the mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones: thou washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them. But his flesh upon him shall have pain, and his soul within him shall mourn.

§ VII.—THE FRAILTY OF MAN—PS. XC.

LORD thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting

to everlasting, thou *art* God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night. Thou carriest them away as with a flood: they are as a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale *that is told*. The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath. So teach *us* to number our days, that we may apply *our* hearts unto wisdom. Return, O LORD, how long? and let it repent thee concerning thy servants. Oh satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

§ VIII.—DEATH AND RESURRECTION OF LAZARUS—JNO. XI.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick). * * * Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to *his* disciples, Let us go into Judea again. * * * And after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spoke of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him. * * * Then when Jesus came, he found that he had *lain* in the grave four days already. (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off). And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God

will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. * * * Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone laid upon it. Jesus said, Take ye away the stone. * * * Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me: and I knew that thou hearest me always: but because of the people which stand by, I said *it*, that they may believe that thou hast sent me. And when he thus had spoken, he cried

with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

§ IX.—THE RESURRECTION OF THE DEAD—1 COR. XV.

NOW if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then *is* our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith *is* vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, *and* become the first fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest

not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain :* but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh *is* not the same flesh; but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial; but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep,

but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

§ X—HAPPY STATE OF THE RIGHTEOUS DEAD.*

FOR we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be un-

* For additional lessons under this head, see pages 62 to 66; and for lessons appropriate to the burial of children, see next chapter, sections 2 and 3.

clothed, but clothed upon, that mortality might be swallowed up of life.—2 *Cor.* v. 1–4.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.—1 *Thes.* iv. 13–18.

CHAPTER VIII.

BURIAL SERVICES.

¶ *These services are designed to be used at the house of the deceased, where no sermon is preached, and where such a selection is preferred to a compact lesson, like those of the preceding chapter. They are designedly quite full, to allow of the omission of more or less, as time and circumstances may require, at the discretion of the pastor.*

SECTION I.

Service for the burial of a child.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.—*Job* xiv. 1, 2.

As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.—*Psa.* ciii. 15, 16.

I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.—*Job* xvii. 14.

A voice was heard in Ramah, lamentation, *and* bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they *were* not.—*Jer.* xxxi. 15.

Although affliction cometh not forth of the

dust, neither doth trouble spring out of the ground: yet man is born unto trouble, as the sparks fly upward.—*Job* v. 6, 7.

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.—*Gen.* xxxvii. 34, 35.

AND Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child: and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his

own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, while the child was yet alive, I fasted and wept; for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. —2 *Sam.* xii. 16–23.

¶ *Remarks or address.*

¶ *If no service is to be had at the grave, the address may conclude with the following:*

FORASMUCH as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of the departed,* we commit his body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

¶ *Prayer and benediction.*

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* Or of our departed brother, in other cases.

SECTION II.

A Second Service for the Burial of a Child.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.—*Job* xiv. 1, 2.

As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone: and the place thereof shall know it no more.—*Ps.* ciii. 15, 16.

I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.—*Job* xvii. 14.

A voice was heard in Ramah, lamentation, *and* bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they *were* not.—*Jer.* xxxi. 15.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died. And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Where-

fore wilt thou go to him to-day? *it is* neither new moon nor sabbath. And she said, *It shall be* well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee. So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite: run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.—2 *Kings* iv. 18–26.

I was dumb, I opened not my mouth; because thou didst it.—*Ps.* xxxix. 9.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—*Job* i. 21.

IF a man die shall he live again?—*Job* xiv. 14. There shall be a resurrection of the dead, both of the just and unjust.—*Acts* xxiv. 15.

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. —1 *Cor.* xv. 20–23.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in

incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. * * * For this corruptible must put on incorruption, and this mortal *must* put on immortality.—1 *Cor.* xv. 41–44, 53.

And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.—*Mark* x. 13–16.

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord.—*Rev.* xiv. 13.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—*Matt.* xviii. 10, 14.

¶ *Remarks or address.*

¶ *If there is to be no service at the grave, the address may conclude with the brief service, Section I., and with*

¶ *Prayer and benediction.*

SECTION III.

For a sudden death or the funeral of a young person.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.—*Job* xiv. 1, 2.

As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.—*Ps.* ciii. 15, 16.

Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.—*Ps.* xc. 5, 6.

Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man at his best state *is* altogether vanity.—*Ps.* xxxix. 5.

For we *are* strangers before thee, and sojourners, as *were* all our fathers; our days on the earth *are* as a shadow, and *there is* none abiding.—1 *Chron.* xxix. 15.

As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no *more.* He shall return no more to his house, neither shall his place know him any more.—*Job* vii. 9, 10.

So man lieth down, and riseth not; till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.—*Job* xiv. 12.

Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle *that* hasteth to the prey.—*Job* ix. 25, 26.

We spend our years as a tale *that is told*. The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away.—*Ps.* xc. 9, 10.

My days are swifter than a weaver's shuttle, and are spent without hope.—*Job* vii. 6.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—*Prov.* xxvii. 1.

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.—*James* iv. 13, 14.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.—*Eph.* v. 15.

For man also knoweth not his time: as the fishes that *are* taken in an evil net, and as the birds that *are* caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.—*Eccl.* ix. 12.

There is but a step between me and death.—1 *Sam.* xx. 3.

Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—*Eccle.* ix. 10.

LORD, make me to know mine end, and the measure of my days, what it *is; that* I may know how frail I *am.*—*Ps.* xxxix. 4.

So teach us to number our days, that we may apply our hearts unto wisdom.—*Ps.* xc. 12.

¶ *Remarks or address.*

¶ *If there is to be no service at the grave, the address may conclude with the brief service,* "Forasmuch as it hath pleased Almighty God," &c., *Section* 1, *and with*

¶ *Prayer and the benediction.*

SECTION IV.

Service for an ordinary funeral.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.—*Job* xiv. 1, 2.

What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave?—*Ps.* lxxxix. 48.

They that trust in their wealth, and boast themselves in the multitude of their riches; None *of them* can by any means redeem his brother, nor give to God a ransom for him:

that he should still live forever, *and* not see corruption. For wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.—*Ps.* xlix. 6, 7, 9, 10.

As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone: and the place thereof shall know it no more.—*Ps.* ciii. 15, 16.

Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.—*Job* xiv. 20, 21.

As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no *more*. He shall return no more to his house, neither shall his place know him any more.—*Job* vii. 9, 10.

So man lieth down and riseth not; till the heavens *be* no more, they shall not awake, nor be raised out of their sleep. Our fathers, where are they? and the prophets, do they live for ever?—*Zech.* i. 5.

I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.—*Job* xvii. 14.

For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.—*Job* xxx. 23.

Then shall the dust return to the earth as it

was: and the spirit shall return unto God who gave it.—*Eccl.* xii. 7.

IF a man die, shall he live *again?* all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.—*Job* xiv. 14, 15.

For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin worms destroy this *body*, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me. *Job* xix. 25–27.

There shall be a resurrection of the dead, both of the just and unjust.—*Acts* xxiv. 15.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But now is Christ risen from the dead, *and* become the first-fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—1 *Cor.* xv. 12, 20–22.

For this corruptible must put on incorruption, and this mortal *must* put on immortality.—1 *Cor.* xv. 53.

¶ *Remarks or address.*

¶ *If there is to be no service at the grave, the address may conclude with the brief service,* "Forasmuch as it hath pleased Almighty God, &c.," Sec. I., and with

¶ *Prayer and the benediction.*

SECTION V.

*For an aged person.**

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.—*Job* xiv. 1, 2.

There is no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death; and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.—*Eccl.* viii. 8.

One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them.—*Job* xxi. 23–26.

What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave?—*Ps.* lxxxix. 48.

They that trust in their wealth, and boast themselves in the multitude of their riches; None *of them* can by any means redeem his brother, nor give to God a ransom for him:

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* It will add greatly to the interest of the occasion where this service is used, for the minister to accompany the several verses of the closing portion with brief explanations as he passes through it. Probably few commentators have done the chapter better justice, than has Dr. ADAM CLARKE, to whose notes we respectfully refer.

that he should still live forever, *and* not see corruption.—*Ps.* xlix. 6, 7, 9.

Is there not an appointed time to man upon earth? *are not* his days also like the days of a hireling?—*Job* vii. 1.

His days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass.—*Job* xiv. 5.

Thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.—*Job* xiv. 19, 20.

We spend our years as a tale *that is told*. The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away. —*Ps.* xc. 9, 10.

Lord, make me to know mine end, and the measure of my days, what it *is; that* I may know how frail I *am*.—*Ps.* xxxix. 4.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be

darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also *when* they shall be afraid of *that which is* high and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.—*Eccl.* xii. 1–7.

¶ *Remarks or address.*

¶ *If there is to be no service at the grave, follow address with the brief service, Section I., or with the full burial service. Otherwise, extempore prayer, and the benediction, and the full service at the grave.*

SECTION VI.

For a Middle-aged Christian.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.—*Job* xiv. 1, 2.

As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.—*Psa.* ciii. 15, 16.

For we *are* strangers before thee, and sojourners, as *were* all our fathers; our days on the earth *are* as a shadow, and *there is* none abiding.—1 *Chron.* xxix. 15.

For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.—*Jas.* iv. 14.

I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.—*Job* xvii. 14.

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.—1 *Thess.* iv. 13.

The wicked is driven away in his wickedness: but the righteous hath hope in his death. —*Prov.* xiv. 32.

Precious in the sight of the LORD *is* the death of his saints.—*Ps.* cxvi. 15.

For we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—2 *Cor.* v. 1.

And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—*Rev.* xiv. 13.

Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.—2 *Cor.* v. 6.

And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—*Isa.* xxxv. 10.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.—*Rev.* xxi. 4.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.—*Rev.* xxii. 5.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.—*Rev.* vii. 14–17.

Let me die the death of the righteous, and let my last end be like his!—*Num.* xxiii. 10.

¶ *Remarks or address.*

¶ *If there is to be no service at the grave, then use the regular service, page* 101, *from* "Forasmuch as it hath pleased Almighty God," &c. *Otherwise, extempore prayer, and the benediction, and the full service at the grave.*

SECTION VII.

For an Aged Christian.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.—*Job* xiv. 1, 2.

The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labor and sorrow; for it is soon cut off, and we fly away. —*Ps.* xc. 9, 10.

As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no *more*. He shall return no more to his house, neither shall his place know him any more.—*Job* vii. 9, 10.

Our fathers, where *are* they? and the prophets, do they live for ever?—*Zech.* i. 5.

As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the

place thereof shall know it no more.—*Ps.* ciii. 15, 16.

I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.—*Job* xvii. 14.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low: also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.—*Eccle.* xii. 1–7.

IF a man die shall he live *again?* all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.—*Job* xiv. 14, 15.

For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.—*Job* xix. 25–27.

There shall be a resurrection of the dead, both of the just and unjust.—*Acts* xxiv. 15.

For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—1 *Cor.* xv. 21, 22.

For this corruptible must put on incorruption, and this mortal *must* put on immortality.—1 *Cor.* xv. 53.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.—1 *Cor.* xv. 41–44.

For our conversation is in heaven; from

whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—*Phil.* iii. 21.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away.—1 *Pet.* iii. 4.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory?—1 *Cor.* xv. 54, 55.

Then shall the righteous shine forth as the sun in the kingdom of their Father.—*Matt.* xiii. 43.

Let me die the death of the righteous, and let my last end be like his!—*Num.* xxxiii. 10.

¶ *Remarks or address.*

¶ *If there is to be no service at the grave, then use the regular service, page* 101. *from* "Forasmuch as it hath pleased Almighty God," &c., *Section* 1, *otherwise, extempore prayer and the benediction, with full service at the grave.*

SECTION VIII.

Death, resurrection, and judgment.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.—*Job* xiv. 1, 2.

There is no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death; and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.—*Eccl.* viii. 8.

For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.—*Job* xxx. 23.

What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave?—*Ps.* lxxxix. 48.

As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no *more*. He shall return no more to his house, neither shall his place know him any more.—*Job* vii. 9, 10.

Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.—*Job* xiv. 20, 21.

So man lieth down and riseth not; till the

heavens *be* no more, they shall not awake, nor be raised out of their sleep.—*Job* xiv. 12.

I have said to corruption, *Thou art* my father: to the worm, *Thou art* my mother, and my sister.—*Job* xvii. 14.

IF a man die, shall he live again?—*Job* xiv. 14.

There shall be a resurrection of the dead, both of the just and unjust.—*Acts* xxiv. 15.

For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. —*Jno.* v. 28, 29.

For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. —1 *Cor.* xv. 21, 22.

But some *man* will say, How are the dead raised up? and with what body do they come? —1 *Cor.* xv. 35.

It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.—1 *Cor.* xv. 42–44.

For this corruptible must put on incorruption, and this mortal *must* put on immortality.—1 *Cor.* xv. 53.

IT is appointed unto men once to die, but after this the judgment.—*Heb.* vii. 27.

For we must all appear before the judgment seat of Christ: that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.—2 *Cor.* v. 10.

So then every one of us shall give account of himself to God.—*Rom.* xiv. 12.

Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.—*Acts* xvii. 31.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—*Gal.* vi. 7, 8.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: then shall he say also unto them on the left hand,

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: and these shall go away into everlasting punishment: but the righteous into life eternal. — *Matt.* xxv. 31–43.

Lord, make me to know mine end, and the measure of my days, what it *is; that* I may know how frail I *am.*—*Ps.* xxxix. 4.

Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—*Eccle.* ix. 10.

If the tree falleth toward the south, or toward the north, in the place where the tree falleth, there it shall be.—*Eccl.* xi. 3.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.—*Rev.* xxii. 11.

¶ *Remarks or address.*

¶ *Short service, Section I.; the full service; or extempore prayer and the benediction.*

SECTION IX.

The regular burial service.

¶ *The minister, going before the corpse towards the grave, shall say:*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever

liveth and believeth in me, shall never die.—*John* xi. 25, 26.

I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin worms destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.—*Job* xix. 25–27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—1 *Tim.* vi. 7. *Job* i. 21.

¶ *When they are come to the grave, and the corpse is lowered into it, the minister shall say:*

MAN that is born of woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death; of whom may we seek for succour but of Thee, who for our sins art justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the body by some standing by, the minister shall say:*

FORASMUCH as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of the departed,* we commit his body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

¶ *Then shall be said, or sung.*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labours.—*Rev.* xiv. 13.

¶ *Then the minister shall say the Lord's prayer.*

OUR Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. *Amen.*

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* Or of our deceased brother, in other cases.

¶ *Then the minister shall say one or both of the following prayers, at his discretion.*

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that, at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the

kingdom prepared for you from the beginning of the world. Grant this we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.—*Amen.*

CHAPTER IX.

*SERVICE FOR LAYING THE CORNER-STONE OF A CHURCH.**

¶ *The minister standing at or near the place where the stone is to be laid, shall say to the congregation:*

BELOVED BRETHREN: In all ages of the world good men have had their sacred places consecrated to the worship of the Most High. Thus Jacob erected a pillar in Bethel, and poured oil upon it, saying, "This is God's house." Moses built and consecrated a tabernacle in the desert; and Solomon built and dedicated a temple for the Lord, which he filled with the glory of his presence before all the people. So you have purposed in your hearts to build a house for the Lord; and we are now assembled to lay the corner-stone of this new house of prayer, a habitation for the mighty God of Jacob. And let us not doubt but that he will favorably approve our godly purpose, and let us devoutly unite in singing his praise, and in prayer for his blessing upon this our undertaking.

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* This and the next following chapter are taken mainly from the proposed ritual mentioned in the note on page 24.

¶ *Then let a hymn be sung, after which let the following, or an appropriate extemporaneous prayer be offered:*

MOST glorious God: Heaven is thy throne and the earth thy footstool: what house then can be built for thee, or where is the place of thy rest? Yet, blessed be thy name, O Lord God, that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the assemblies of thy saints upon the earth. And now, especially, we render thanks unto thy holy name that it hath pleased thee to put it into the hearts of thy servants to erect in this place a house to thy honor and worship. We thank thee for thy grace which has inclined them to contribute of their substance for the glory of thy name: and we pray thee, to continue thy blessing upon their pious undertaking. *Amen.*

May many unite with them in their holy work, until this habitation of thy house shall be complete, and ready for dedication to thy service, free from all debt or claim of man. *Amen.*

May peace and harmony prevail in the counsels of thy servants, and may no selfish or divided aims find place among them. May the work of this building be completed without hurt or accident to any person. And when thou shalt have prospered the work of their hands upon them, and this house shall be prepared and finished for thy service, grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy

blessed name; through Jesus Christ our Lord. *Amen.*

Grant that all who shall hereafter worship thee in the temple here to be builded, may so serve and please thee in all holy exercises of godliness, that in the end they may come to thy temple on high, to be numbered with thy saints in glory everlasting. *Amen.*

Hear us, O Lord, for thou art our God in whom we trust. And when we shall cease to pray unto thee on earth, may we, with all those who in like manner have erected such places to thy name, and with all thy saints and redeemed ones, eternally praise thee for all thy goodness vouchsafed unto us here on earth and laid up for us there in heaven. *Amen.*

Accept these our prayers, we beseech thee, for the sake of thy dear Son, and to thee, the only true and living God, Father, Son, and Holy Ghost, be honor, praise, and glory, for ever and ever. *Amen.*

¶ *Then may be read the Psalm cxxxii., and 1 Cor. iii. 9–23. which need not here be inserted, as they should be read from the Bible.*

¶ *Then shall follow the sermon, or an address suitable to the occasion, after which the contributions of the people shall be received.*

¶ *Then shall the minister, standing by the stone, exhibit to the congregation to be placed in an excavation of the stone, and a list of its contents should be read; after which the minister may deposit the box in the stone and cover it: and the stone shall be laid and adjusted by the minister, assisted by the builder.*

¶ *Let the minister then strike the stone with a hammer three times, and say:*

IN the name of the Father, and of the Son, and of the Holy Ghost, we lay this corner-stone for the foundation of a house to be

builded and consecrated to the service of Almighty God, according to the order and usages of the —— —— Church. *Amen.*

¶ *Or what some may regard as preferable.*

FOR the extension of the Redeemer's kingdom in the earth, and for the glory of HIS name, we lay the corner-stone of this house of God, in the name of the Father, and of the Son, and of the Holy Ghost, one God, world without end. *Amen.*

¶ *The service may then conclude with extemporary prayer and the benediction.*

CHAPTER X.

SERVICE FOR THE DEDICATION OF A CHURCH.

¶ *As the minister rises in the pulpit to commence the services, let one of the trustees, or some one in their behalf, address him, saying:*

REVEREND AND BELOVED BROTHER: In behalf of the trustees of this church, and the church and congregation here assembled, I present you this house to be dedicated to the service and worship of Almighty God.

¶ *Then shall the minister say to the congregation:*

DEARLY beloved: The Scriptures teach us that God is well pleased with those who build temples to his name. He filled the temple of Solomon with his glory, and manifested himself in the second temple still more gloriously. The Gospel approves and commends the centurion who built a synagogue for the people. And it is meet and right, as we also learn from the Holy Scriptures, that houses erected for the worship of God, should be specially set apart and dedicated to his service. Thus Moses dedicated the tabernacle in the wilderness, and thus Solomon dedicated the temple upon Mount Zion. In like manner devout men have been wont to erect and conse-

crate houses for the worship and praise of God in all ages of the Christian Church; and for such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed his servants in the holy enterprise of erecting this house of prayer, let us devoutly join in praise to his name, and in prayer for his continued blessing upon all who have been engaged therein.

¶ *Let an appropriate hymn be sung.*

¶ *Then let the minister, or some one appointed by him, read one or more of the following lessons from the Bible,* 2 *Chronicles vi.* 18–33; *Psalm xlviii.; Psalm cxxii.; Psalm cxxxii.; Heb. x.* 19–26.

¶ *After another hymn, let the minister deliver a sermon suitable to the occasion.*

¶ *The sermon being ended, let another hymn be sung, and the following, or an appropriate extempore dedicatory prayer be offered:*

O MOST glorious Lord, we acknowledge that we are unworthy to offer unto thee anything belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking. Receive thou the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear. Affect them with a solemn apprehension of thy Divine Majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with right thoughts and a pure heart, with bodies undefiled, and minds sancti-

fied, they may always perform a service acceptable unto thee; through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplications of thy servants, and grant that whosoever is dedicated to thee in this house by holy baptism, may prove faithful to all their covenant obligations; remain in the number of the faithful and elect children, and may finally come to thy heavenly and everlasting kingdom through Jesus Christ our Lord. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen.*

Grant, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfill the same. *Amen.*

Now, therefore, arise, O Lord, and come unto this place of thy rest, thou and the ark of thy strength. Let thine eye be open toward this house day and night; and let thine ears be ready toward the prayers of thy children which they shall make unto thee in this place. And whensoever thy servants shall make to thee their petitions here, do thou hear

them from heaven, thy dwelling-place; and when thou hearest, forgive. And grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received, through riches of grace in Christ Jesus, into the glorious temple above: the house not made with hands, eternal in the heavens. And to the Father, the Son, and the Holy Spirit, be glory and praise, world without end. *Amen.*

¶ *The collection, if any, should then be taken, and the services conclude with the doxology and the benediction.*

CHAPTER XI.

SERVICE FOR THE ORDINATION OF A MINISTER.

¶ *The day for the ordination having arrived, there shall be a sermon touching the office and work of the ministry, after which, the candidate standing before the altar, the chairman of the council shall address the congregation, saying:*

BRETHREN: we propose this day to ordain A. B., now present before us, to the office and work of the Christian ministry. For, after due examination, we find not to the contrary, but that *he is* lawfully called to this function and ministry, and that *he is* a person meet for the same. But if there be any of you who know any impediment or crime in *him*, for the which *he* ought not to be received into this holy ministry, let him now come forth in the name of God, and show what that crime or impediment is.

¶ *One of the ministers present shall then say:*

Hear ye the word of the Lord by the Prophet Ezekiel:

WHEN I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the

trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.—*Ezek.* xxxiii.

¶ *Then shall another say:*

Hear also the words of Christ from the tenth chapter of the Gospel by St. John:

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then

said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Hear ye also the instructions of St. Paul, to Timothy and Titus, his sons in the Gospel:

THOU, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth,

entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier. This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop, then, must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre. But a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers. Not a novice, lest, being lifted up with pride, he falt into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. Consider what I say; and the Lord give thee understanding in all things.

¶ *Then shall the chairman or moderator address the candidate, saying:*

YOU have heard, beloved *brother*, in the holy lessons taken out of the Scriptures, of what dignity and of how great importance this office is whereunto ye are called. And, now again, we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office, ye are called: to be a messenger, watchman, and steward of the Lord; to teach and to premonish, to feed and provide for, the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ for ever. We have good hope that you have weighed and pondered these things with *yourself* long before this time: and that you have clearly determined, by God's grace, to give *yourself* wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply *yourself* wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor *yourself*, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be a wholesome and

godly example, and pattern for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your mind and will in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things which we, in the name of God and his church, shall demand of you touching the same:

C. DO you think, in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to the office of ministers?

Ans.—I do.

C. ARE you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ?

Ans.—I am so persuaded.

C. AND are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?

Ans.—I have so determined by God's grace.

C. WILL you, then, give your faithful diligence always so to minister the doctrine and sacraments, and discipline of Christ, as the Lord hath commanded?

Ans.—I will so do, by the help of the Lord.

C. WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans.—I will, the Lord being my helper.

C. WILL you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to a knowledge of the same, laying aside the study of the world and the flesh?

Ans.—I will endeavor so to do, the Lord being my helper.

C. WILL you be diligent to frame and to fashion yourself (and your family) according to the doctrine of Christ; and to make (both) yourself (and them), as much as in you lieth, (a) wholesome examples and patterns to the flock of Christ?

Ans.—I shall apply myself thereto, the Lord being my helper.

C. WILL you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are, or shall be, committed to your charge?

Ans.—I will so do, the Lord being my helper.

¶ *Here, the candidate kneeling at the altar, the chairman and other ministers present shall lay their hands severally upon the head of the person to be ordained, the chairman saying:*

THE Lord pour upon thee the Holy Ghost for the office and work of a minister in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of His holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *A copy of the Holy Scriptures may then be delivered into his hands, the chairman saying,*

TAKE thou authority to preach the word of God, and to administer the holy sacraments in the congregation.

¶ *Then let the fol'owing prayer be offered:*

ALMIGHTY God and heavenly Father, who of thine infinite mercy hast sent abroad into the world apostles, prophets, evangelists, doctors, and pastors, by whose labor and ministry to gather together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call this thy servant here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks; we praise and worship thee; and we humbly beseech thee, through our Lord Jesus Christ, to grant unto all who, either here or elsewhere, call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other benefits of His death; and that we by the gracious aid of thy Holy Spirit may daily increase in the knowledge of Christ and of thy

holy ways, and may go forward in righteousness and holiness to the end of life. So that as well by this thy minister, as by them over whom he shall be appointed to minister, thy holy name may be for ever glorified, and thy blessed kingdom enlarged, through thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same Holy Spirit world without end. *Amen.*

¶ *The right hand of fellowship to the Christian ministry should here be extended to the candidate, by some minister previously designated for this duty, and the service may close with this benediction:*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be among you, and remain with you always. *Amen.*

CHAPTER XII.

SERVICE FOR THE INSTALLATION OF A PASTOR.

¶ *Whenever a minister and a church have entered into a mutual engagement that he shall become their pastor, and desire that such pastoral relation should be formally and publicly recognized, the council or Presbytery being convened and organized, the chairman should state to the congregation the object of the meeting, and the evidence presented to him that both the pastor and congregotion desire the proposed services to be held, and the pastoral relation between them to be formally and publicly recognized.*

¶ *A religious service should then be held, consisting of singing, prayer, the reading of the Scriptures, singing, and a sermon by some one previously appointed thereto.*

¶ *The sermon being ended, the chairman should address himself to the minister to be installed, proposing to him the following questions.*

Q. ARE you now willing publicly to take the charge of this congregation as their pastor, as when you first accepted their invitation?

Ans.—I am.

Q. DO you conscientiously believe and declare, as far as you know your own heart, that in taking upon you this charge you are influenced by a sincere desire to promote the glory of God, and the good of His Church?

Ans.—I do.

Q. DO you solemnly promise that, by the assistance of the grace of God, you will endeavor faithfully to discharge all the du-

ties of a pastor to this congregation; and will be careful to maintain a deportment in all respects becoming a minister of the Gospel of Christ?

Ans.—I do so promise, and will endeavor so to do, by the help of God.

¶ *Turning to the congregation, the chairman shall enquire:*

DO you, the people of this congregation, still profess your readiness to receive A. B, as your pastor, and is it your desire that he should be so recognized, and publicly installed over you as such?

Will you receive the word of truth from his mouth, with meekness and love, and submit to him in the due exercise of the discipline of Christ?

Do you promise to encourage him in his arduous labor, and to assist his endeavors for your instruction and spiritual edification?

And do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised, and whatever else you may see needful for the honor of religion, and his usefulness and comfort among you?

If you are ready thus to profess and covenant, as in the presence of God, you will now do so, one and all, by raising your right hands.

¶ *The people having thus answered the questions, the chairman shall say:*

INASMUCH then as you, the minister and congregation here present, have thus publicly entered into covenant to sustain to each

other the holy and divinely instituted relation of pastor and flock, I pronounce and declare that A. B. is hereby duly constituted and installed pastor of this church of Christ, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *The right hand of fellowship should here be extended to the newly installed pastor, by some minister previously designated for that purpose.*

¶ *A brief hymn may then be sung, and a charge given to the newly installed pastor, by some minister previously designated for that purpose.*

¶ *Another charge should be given to the congregation, by a minister previously designated; and the services may close by singing, prayer, and the benediction.*

¶ *It is highly becoming, after the solemnity of the installation, for the heads of families of the congregation, who are then present, or at least the officers of the church, to come forward to their pastor, and give him their right hand, in token of cordial reception and affectionate regard.*

CHAPTER XIII.

BENEDICTION.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

May grace, mercy, and peace, from God the Father, the Son, and the Holy Ghost, rest upon and be with us all, evermore. *Amen.*

Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. *Amen.* *Heb.* xii. 20, 21.

May the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle *you.* To him *be* glory and dominion, for ever and ever. *Amen.* 1 *Pet.* v. 10

The grace of the Lord Jesus Christ, and the

love of God, and the communion of the Holy Ghost, *be* with you all. *Amen.*—2 *Cor.* xiii. 14.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. *Amen.*—*Rom.* xv. 13.

The grace of our Lord Jesus Christ *be* with you all. *Amen.*—*Rom.* xvi. 24.

Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ. *Amen.* 2 *Cor.* i. 2.

PART SECOND.

SUGGESTIONS TO YOUNG MINISTERS IN REGARD TO MARRIAGES, BAPTISMS, THE VISITATION OF THE SICK, FUNERALS, &C.

CHAPTER I.

LAWS RESPECTING MARRIAGE.

THE Marriage Covenant is both a civil and religious contract; but so far as the laws of the several States are concerned, it is regarded in its civil aspects only, except so far as ministers of the gospel are recognized in its solemnization.

The local laws of the several States differ, somewhat, in minor particulars, and should therefore be understood to some extent by the ministers of each State respectively, to avoid the consummation of illegal marriages, and the consequent liability to exposure and trouble. And yet, while the laws of the several States may differ, their general requirements are the same; so that the requirements of the statute of the State of New York, for instance, may serve as a general guide in any State of the Union.

1. Marriage may be solemnized by ministers of the gospel and priests of every denomination; mayors, recorders, and aldermen, of cities; judges of county courts, and justices of the peace. But

so far as the validity of the marriage contract is concerned, an agreement by two persons, before witnesses, to take each other as husband and wife, and living together as such, constitutes a legal marriage.

2. Ministers must marry according to the forms or customs of their denomination, but a civil magistrate can use any form he pleases, only that the parties declare in his presence, and in the presence of at least one other witness, that they take each other as husband and wife. But if a denomination have a published ritual or marriage ceremony, and yet ministers are in the habit of using any other form they please, (as is the case in the Methodist E. Church,) then to use the service which pleases the administrator best, is to marry "according to the customs" of the denomination, and is therefore in accordance with the law.

3. The full names and residences of the parties and of the witness or witnesses should be ascertained and entered in a church record kept for that purpose. Every minister should also keep a full private record of all marriages, baptisms, and funerals, at which he officiates. Such a record will become more and more valuable to him as he advances in years, and is often of the highest importance, both in civil and in criminal investigation. We advise every young minister, therefore, to keep a full private record of all the marriages he solemnizes. In fact this is required by law.

4. A certificate need not be given unless requested; but when given, the law requires that it shall specify "the names and places of residence of the parties married, and that they were known to such minister or magistrate, or were satisfactorily proved by the oath of a person known to him, to be the person described in such certificate, and that he had ascertained that they were of sufficient age to contract marriage. The name and place of

residence of the attesting witness or witnesses, and the time and place of the marriage, must also be stated. The certificate shall also state that, after due inquiry is made, there appeared no lawful impediment to such marriage; and it shall be signed by the person making it."

From this it is obvious that very few of the certificates heretofore issued are in conformity with the law. This in no wise invalidates the maraiage, though the "neglect" to conform the certificate to the requirements of the law, exposes the administrator to a fine of fifty dollars.

5. The importance of fully identifying parties not personally known to the minister is very obvious. Persons may be married under assumed names to avoid a charge of bigamy, or in order that some other party may inherit an estate. Many believe that another individual personated Dr. Burdell, in his alleged marriage with Mrs. Cunningham, in New York, for some such purpose. Every minister, therefore, should be well satisfied that he is really marrying the parties he supposes.

6. The age at which the parties may contract marriage, *with the consent of their parents or guardians*, differs somewhat in the several States. In New York a marriage may be annulled, in certain cases, where the female is under fourteen at the time of the marriage. In Wisconsin males may marry at the age of eighteen, and females at fifteen. In other States: Virginia, 14 and 12; Ohio, 18 and 14. The common-law rule which fixes the age at 14 and 12, prevails in Massachusetts.* The age is left in the same way in the State of New York, that is, at 14 and 12, upon the rule of the common-law; but this is only where parents or guardians consent. But to marry a minor, without such consent, is not only doing as no minister would

* Kent's Commentaries, Vol. ii. p. 44, note.

like to be done by, but is also to expose the administrator to a suit for civil damages, if nothing more. Marriage should never be celebrated, therefore, between parties younger than 18 and 21 respectively, unless by the explicit consent of their parents or guardians.

7. The free consent of both contracting parties is essential to a valid marriage; and a marriage would be null and void if either of the parties was in a state of intoxication, such as would incapacitate him or her for entering into any other contract.*

8. Ministers and others officiating in the city of New York are required by law to report all marriages to the city inspector, to be recorded; and to pay him ten cents for such record.†

9. Ministers may sue for and collect the sum of one dollar for every marriage service, solemnized and reported in accordance with the statute of the State of New York.

10. "Every minister or magistrate who shall solemnize a marriage where either of the parties within his knowledge shall be under the age of legal consent, or an idiot, or lunatic, or to which within his knowledge any legal impediment exists, shall be deemed guilty of a misdemeanor, punishable by fine or imprisonment, or both, in the discretion of the court by which he shall be tried." It is, of course a legal impediment, if either party has a husband or wife living, or is physically imbecile. Ministers should be careful, therefore, how they unite strangers in marriage; not only to avoid doing a moral wrong to parents, as in cases of "runaway matches;" but to avoid a violation of the laws

* Kent, Vol. ii. p. 42, and note.

† This provision was stoutly resisted by the Roman Catholics of New York city, and is utterly ignored by them, no one of their priests paying any attention to it. And the politicians will of course let them have their own way.

of the land, and the liability of subsequent exposure and punishment.

Such is the substance of the common-law, and of the laws of the several States, upon the subject of marriage.

CHAPTER II.

SUGGESTIONS AS TO THE PERFORMANCE OF MARRIAGE CEREMONIES.

1. MARRIAGES usually occur either at the house or study of the minister; at the house of the bride's parents, or in a church. If the ceremony is desired at the residence of the bride's parents, or in a church, the presumption is that all is right, age, consent, &c., even if the minister does not personally know the parties.

2. If the bride's parents are living, and the ceremony is desired at the house of some friend, or even at the parsonage, the presumption is that all *may* not be right; and the minister should be the more cautious. Especially should he be so if there seems to be undue haste or secrecy, and the administrator is unacquainted with either the parties or the proposed witnesses. The writer has had two cases during his ministry, where the parties applying with their intended brides, have admitted, upon being closely questioned, that they had each a wife still living. It requires the exercise of a sound judgment, and no little caution on the part of ministers, to avoid mistakes, and to guard at the same time the rights of parents and guardians, their own reputation and interests, and the sacred institution of marriage.

3. Whenever a minister is employed to celebrate a marriage, his being employed implies that the parties desire the ceremony to be a *religious* one. While, therefore, the minister should regard himself as exercising both a civil and a religious function, he should give to the ceremony the cast and aspect of a *purely religious ceremony*. Let aldermen and justices of the peace make a joke of it, and marry people without prayer or even seriousness, if they will; but let ministers understand their calling better. So far as *solemnity*, *dignity*, and *deliberation* are concerned, they should marry people precisely as they would baptize them, or administer the Lord's Supper; though marriage is no more a sacrament than the ordaining of a minister.

4. The administrator should be cool and deliberate, avoiding haste and nervousness, and taking time to render the service impressive and solemn. If in a church, this is especially important. For a large party to assemble at a church to hear a ceremony and a prayer, together but a minute or two in length, is a sort of mockery, which minifies the whole institution. The best ceremony, therefore, for a church is the full marriage service, as given on pages 7 and onward.

5. The abridged services, pages 11 and 13, are better adapted to a private family wedding, at the residence of the bride's father; though even there some will desire the full service, while others will nervously beg, "*let the ceremony be as short as possible!*"

6. Parties coming to the pastor's residence are apt to prefer a short service; and in order to avoid embarrassment, and that there may be no misunderstanding, it is well, whenever practicable, for the minister to ascertain the wishes of the parties as to the character of the service; and especially whether or not they wish to be married with a ring.

If they do, they should if practicable, have the privilege of looking over the service you design to employ. And when the full service is desired, the parties should *study* the ceremony (if indeed they do not previously *practice* it in private) that there may be no awkward blunder on their part, in public, to mar the solemnity of the occasion.

7. No minister, of course, would marry a couple without prayer. The prayer, though not long, (say three or four minutes,) should be solemn, comprehensive and appropriate. To pray for a *revival*, or for the *heathen*, or for our *country* or *rulers*, on such an occasion, would be palpably out of place. So would a *vehement* or *boisterous* prayer. And a prayer but a minute long, scarce alluding to the parties, their relatives, or the occasion, would be equally inappropriate and defective. These observations apply mainly to cases where an abridged service is used, as no extemporaneous prayer is expected where the full service is employed.

The prayer should recognize the parties married especially; the parents, brothers and sisters, and other interested relatives; not, perhaps, as individuals, but as classes. We refer here more especially to large weddings in families and churches; but the same general rule will apply in most other cases.

8. The *posture* of the parties and guests during prayer, is worthy of consideration. Some ministers stand while others kneel in prayer. If the wedding is at the parsonage, or at a private house, and the parties are not professed Christians, and do not wish to kneel, it will usually be best for the minister to remain standing during prayer, even if he prefer a kneeling posture; upon the same principle that we defer to the usages of other churches and stand whenever we pray in one of their pulpits. The parties and guests can then stand with the minister without embarrassment But if the

full service is employed, and in a church, (the most suitable place for a marriage ceremony,) the whole bridal party should kneel around the altar during the prayer, joining audibly in the Lord's Prayer; and the newly married couple should again kneel to receive the closing benediction, "God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you, &c.," which the minister should pronounce with his hands upon the heads of the parties married.

When the ceremony is at a private house, and the minister and parties are Methodists, all may kneel; but even then the minister and the parties should understand each other upon this point before the ceremony begins.

9. In order to adapt the prayer somewhat to surrounding circumstances, if the minister is not already sufficiently informed, he should endeavor to ascertain what parents, brothers, sisters, &c., are expected to be present. This can usually be done to a great extent, if not altogether, through the messenger who calls to engage his services. But it is usually expedient to ask an interview with the parties at the house, before they enter the room for the ceremony, in order that there may be an understanding in regard to the length of the service, the use or omission of the ring, the standing or kneeling during prayer, &c.

10. In case of any mistake of any kind during the service, the minister, above all others, should maintain his self-possession. This will go far toward allaying nervousness in others, and making the whole party to feel assured and at ease But if the master of ceremonies lose his self-command, it is easily seen and becomes contagious. And there is no one thing that will do more to steady the nerves of a young minister, than the thought that he is performing a *religious* ceremony, and in the presence of God.

11. Every minister should endeavor to qualify himself to perform the marriage ceremony in a becoming and impressive manner. In order to this, the first requisite is to have a *good ceremony* to use. Such a ceremony is not a thing to be extemporized. On this account most Christian denominations have their prescribed marriage services. And yet many of these services are either adapted to but one set of circumstances, or are in other respects awkward and defective. It is our design, therefore, to obviate this difficulty by supplying a variety of services adapted to different tastes and circumstances.

12. A suitable ceremony having been selected, the minister should *commit it to memory*—if he does not already know it. This will enable him to pronounce it, not only correctly and deliberately, but with the proper emphasis and inflections. To rattle or mumble through a ceremony, or to repeat it incorrectly, or even with a parrot-like formality, is discreditable to a minister; while, on the other hand, if he renders the service with grace and dignity, he not only does justice to those who employ him, and credit to himself, but pleases the whole company, and prepares the way for other calls in the same line; all of which may inure greatly to his advantage in the work of the ministry.

13. As a general rule it is advisable for the minister to hold the open Manual in his hand during the ceremony, even if he has no occasion to read from it. The presence of the book indicates *order* and *authority*, and gives dignity to the whole ceremony. If it is egotistic and unseemly for a minister to close the Bible after taking his text, (as much as to say, "I want no further authority for what I say,) is it not for the same reason better to hold the Manual in the hand, and open before us during the ceremony, even though we have no occasion for using it?

14. A minister should *notice* not only the *parties* on such occasions, but their parents especially, if present. To them it is an occasion of solemn interest and solicitude; and attentions from the officiating minister not only please for the time, but are likely to be remembered. The same is to some extent true of similar attentions to other relatives and guests.

15. Of course, every well-bred minister will be pleasant and affable in any company. But these qualities are especially in place at a wedding party. And yet no minister should forget his office or compromise his dignity for a moment, even at a wedding. And both his own health and the proprieties of the occasion will usually require him to *retire early* from the company.

16. Finally, every minister should endeavor to keep up an acquaintance with all the families he thus constitutes; and to exert an influence over them, that shall tend both to their temporal and eternal welfare.

CHAPTER III.

SUGGESTIONS AND OBSERVATIONS UPON THE VISITATION OF THE SICK.

1. In order that the greatest possible good may result from the visiting of the sick, it is well distinctly to apprehend the *objects* for which such visits are made. These are not merely to meet the expectations of our parishioners; or acquire influence in community, and over individuals and families, by expressions of sympathy with the afflicted. All these may result from the discharge of this duty; but there are other specific ends to be sought, of far greater importance.

2. If the sick person is a *Christian*, our object

should be to alleviate his sufferings by our sympathy; to cheer and comfort him by the promises of God, and by the prospect of joy and peace at last; to strengthen his faith; confirm his hope; and aid him, so far as in you lieth, to bear his sufferings patiently, trusting in him who "doeth all things well."

3. But if the sick person is an *unbeliever* and impenitent, the great object should be, by the blessing of God, to lead him to realize his true condition as a sinner, and to turn penitently to Christ for mercy and salvation. If already penitent, the effort should be so to set forth the plan of salvation through faith in the one and only sacrifice for sin, that the poor penitent will believe on the Only Begotten of the Father, and be saved from wrath through him.

4. The *means* by which these ends are to be attained, are, conversation with the sick person; the citing or reading of appropriate passages of the Word of God with comments; singing appropriate hymns; prayer with and for the afflicted; and the sacraments of Baptism and the Lord's Supper.

As to the *manner* and *spirit* in which these means are employed, the following observations may not be unacceptable:

1. It is often a question whether a minister should or should not visit a person whom he knows to be sick. If the sickness is slight, and he is not asked to call, he may reasonably doubt whether a visit from him is either expected or desired. But in case of severe or long continued affliction, the case is different. If the person is a member of his church, it is expected that he will visit him, if he knows it, whether invited to do so or not. The same is generally true where the sick person is a member of his *congregation.* But if neither a *member* or a *hearer*, it will usually be best to ascertain whether or not a visit will be agreeable, before

calling for religious conversation and prayer. The same rule will apply where the sick person belongs to another denomination, but whose pastor may be sick or absent. In large cities at least it would generally be regarded as an impropriety for a minister to go uninvited to visit a sick person who belonged to another church, and had a pastor of their own. And some would regard a visit to an irreligious sick person, without invitation, in the same light.

The truth is, that members and hearers should relieve their pastor of all these delicate questions of propriety, by informing him, if a visit from him is desired. He ought never to be expected to visit the sick, even of his members, without a request to do so. And it is well publicly to request the congregation, to send for him whenever the sick would like to see him. Even where the person visited is a member of the church, it is often far more agreeable to make such visits upon invitation. And yet it would never do for a minister to neglect all the sick of his charge, unless specially invited to visit them. He must therefore be governed by circumstances, and the usages in the community in which he labors; and will need much wisdom and discretion to avoid seeming intrusion on the one hand, and apparent neglect on the other. But of the two evils apparent forwardness will be much more readily excused, even by the irreligious, than apparent neglect. Besides, we are more likely to fall short of duty, than to go beyond it in the matter of visiting the sick.

2. Such visits should be made, as far as possible, at a time when the patient is *least fatigued*, and *most tranquil and composed.** If you are called upon for the visit, the messenger will usually be able to

* As a general rule, such visits should be made in the *forenoon*, and, if practicable, before the visit of the physician.

inform you upon these points, and also when your visit will least incommode the family, or interrupt meals or other domestic arrangements.

At all events it is well to avoid the hour when the physician is present, as he may need the attention of the patient; may have no sympathy with your object; and the two visits together may impose too great a tax upon the strength and attention of the patient.

3. It is often of great service to talk with some member of the family before seeing the invalid, in order to ascertain, as far as possible, his moral state and feelings, as well as his bodily condition. This will enable the minister the better to adapt his conversation, and the exercises generally, to the circumstances of the patient. And if the invalid be a young person, and a stranger to the pastor, it will often be well to ascertain his *first name*, and to address him familiarly by that name, especially after the introduction.

4. In case of visiting the irreligious, who are dangerously ill, it is often of great advantage to see the patient *alone*. The dying often find comfort in confessing to a minister what they have confessed and bewailed before God. And besides, the minister is thus prepared, from his more perfect knowledge of their moral state, both to advise and pray for the patient, as he could not but for a private interview. At the risk, therefore, of being suspected of tendencies to Romanism, we would recommend a *private interview* as far more satisfactory and useful in most cases of visiting the unconverted invalid.

5. The best exercises at the bed-side of the sick will usually be found to consist of conversation with the patient; reading the Scriptures with remarks; singing and prayer; all adapted to the character and moral state of the sufferer. The *manner* should be grave and serious, yet pleasant; and the voice sub-

dued and tender. An abrupt, harsh manner; loud conversation or a boisterous style of praying, illy becomes the sick-room. From the salutation to the leave-taking, everything should be mild and sympathetic, if we would have our visits appreciated, and secure the greatest good to the afflicted.

6. The *frequency* of such visits must of course be determined by circumstances, of which the faithful pastor must judge in each particular case. As a general rule, we should repeat our visits as often as we may hope for spiritual advantage to the patient, and our own time and strength will permit. It is often a great blessing both to the sick and to the pastor, for the latter to attend the former in his progress toward the close of life, and be present when the soul is dismissed from the burden of the flesh, to enter upon the scenes of another world.

CHAPTER V.

OF BURIAL SERVICES, AND THE PROPER MODE OF CONDUCTING THEM.

1. THE character of the services held at funerals, varies widely in different sections of the country, as well as among different denominations. In the rural districts a *sermon* is usually expected, on almost every occasion of the burial of the dead; but in the large towns and cities, funeral sermons are seldom preached.

2. In all ordinary cases the services are held at the late residence of the deceased, and consists of a brief prayer or invocation; the reading of the Scriptures, either from the Bible, or as compiled in more convenient form; an address with prayer and

the benediction. If the deceased is a Christian, or a person of note, instead of a full prayer after the address, the first prayer is more extended; and after the address, the Burial Service, page 124 is read (at the house), beginning with the portion, "Forasmuch as it hath pleased," &c.

3. If the minister is to go to the grave, the service at the house should close with an extemporaneous prayer and the benediction; and the burial service should take place at the grave. In view of the liability to exposure, from cold or rain, and the fact, that as a general rule, few comparatively of those who attend at the house, go to the burial; it is often far better to have *all* the services at the house. Indeed, this is becoming more and more the custom, we believe, in all the eastern cities at least. It secures quite as much profit, on the whole, from the burial service, and relieves the minister from what often becomes an insupportable tax upon his time and energies. On this account, we think, the custom of having all the services at the private house or church, should be encouraged by the ministry.

4. If the services are held at a *church*, they may consist of a sermon, followed by prayer and the burial service, or by the burial service at the grave. Or if two or more ministers officiate, there may be an opening prayer and several addresses; or prayer, the reading of the Scriptures, an address, and the burial service, either in the church or at the grave. Such a service may be made very impressive. The judicious pastor will be at no loss to adapt the services to the circumstances of the occasion.

5. The practice of preaching sermons at all funerals is rapidly going out of use, as we have intimated, in all large cities and villages; and must soon be discarded altogether, as it certainly should be. It is an onerous tax upon the time and

strength of ministers, and serves no valuable purpose. In the country, where funerals are less common, and where many will hear a sermon at a funeral who never hear one on any other occasion, the case is somewhat different. And even there, the practice of preaching a sermon at every funeral, is of very doubtful utility. But ministers will be obliged to conform to the usages of the sections where they reside, till little by little they can mould the customs of the people to the demands of reason and piety.

6. When funerals are held at the late residence of the deceased, the minister is liable to several inconveniences, and occasions of embarrassment. The room is often small and crowded, and the corpse sometimes offensive; and the minister obliged to stand very near it. In the absence of a suitable manual, he may be furnished with a Bible too heavy for him to hold up before him, obliging him to bend forward over it as it lies on the stand, in order to read at all. This is not only an awkward position, but is very tiresome. In other cases a pocket Bible may be handed him, the print of which it is almost impossible to read in the dim light of the room; and in some instances no Bible is furnished till called for, if indeed, you are not then informed that there is no Bible in the house! Such liabilities make a hand-book of Scripture lessons, &c., similar to the preceding, almost indispensable to the city pastor.

7. It is often difficult to furnish the necessary *variety* on such occasions, especially when a portion of the same audience attend several funerals in the same vicinity. Besides, such services must usually be brief, say from twenty to thirty minutes at longest; so that there is seldom time for the satisfactory treatment of any important topic. Remarks upon the lessons read, the brevity and uncertainty of life, the nature of death, the immor-

tality of the soul, the relations of the present life to a future state, the resurrection of the dead, &c., will generally be in place. And yet funeral occasions will be found to tax the resources of most pastors quite as much as their ordinary pulpit ministrations.

8. To a sensitive person it is unpleasant to speak to a company, many of whom are standing and evidently uncomfortable, as is apt to be the case at funerals. Add to this a position where but half the audience is before you, a dark room on a noisy street, an undertaker who grudges you every moment you occupy, and you have an outline of many a city funeral. And the recent city custom of sending the relatives above stairs into a private room, while the corpse and the services are in the parlor below, is as irrational and embarrassing as any of the previously mentioned difficulties. For whose benefit are funeral services held, if not for the bereft? Why, then, should they be kept out of sight and hearing while the services are being held?

9. The *style* in which funeral services are conducted should correspond with the occasion. The pitch of voice, tones and modulations should be solemn and impressive, and at the same time natural and unaffected. Better indicate no feelings or sympathy, than to merely affect them. And to attempt to excite tenderness in your own bosom by harrowing up the feelings of the bereft and heart-stricken mourners, is not only inexcusable, but absolutely cruel. And yet, strange to say, with many, such exhibitions of pulpit oratory pass as evidences of great ability, as well as of deep sympathy with the afflicted!

10. And here we offer a suggestion upon another point. Most people believe in a future state of existence, and that the state of the dead in the future world depends upon their moral character at

the time of their departure. And when they see their friends passing to the unseen land, they eagerly seize upon every indication of a "willingness to die," and of their probable happiness in the world to come. Death and their consequent grief have hidden all the errors and sins of their deceased relatives from view, and given prominence to their virtues; and to them it often seems but the sheerest justice that, if the minister speak at all of the character or prospects of the deceased, he should speak precisely as *they* feel. Hence it often becomes a very delicate and difficult matter for a minister to meet the wishes or satisfy the expectations of relatives and friends upon such occasions. When sermons are preached, and the deceased unquestionably died in the Lord, their religious character may be drawn and publicly commended as an example to others. And it is not inappropriate upon such an occasion to express our belief that the departed is at rest. But consistency and fidelity to the truth forbid that any minister should be so far drawn aside from his honest convictions as even impliedly to express a hope of the salvation of one who died in impenitency and unbelief. If the deceased have virtues, they may be spoken of; but let them never be held up as constituting a title to eternal life; or as a substitute for the righteousness which is only by faith in our Lord Jesus Christ.

11. There is also another extreme into which a young minister is liable to fall; and that is, that, if the deceased has been a notoriously wicked person, it is the minister's duty, as a faithful watchman, to point out his sins and warn the people against them. There may be cases where such a course would be expedient; but they seldom occur. It is too late at a funeral to reform the deceased; and it is seldom that mourners would be benefited or consoled by a reference to the vices of a deceased

friend. And so with the audience: they would generally sympathize with the bereft, and condemn all such references and allusions on the part of the preacher as an impropriety. The better way, therefore, as a general rule, is to leave the character of the irreligious and their condition beyond the grave with the Judge of all; without specific delineation or allusion. The city custom of having but a brief service at the late residence of the deceased, consisting largely of the reading of the Scriptures and prayer, greatly relieves these last mentioned difficulties.

12. There is yet another point upon which a word may be in place. The friends of the irreligious will often require or expect the burial service as they have heard it used at other funerals; and to use it as in the case of the righteous would seem to imply that there was no difference either in their character or their future allotment. Besides, to speak of the soul of "our deceased brother," and to read in the same connection, "blessed are the dead which *die in the Lord*," at the burial of the notoriously wicked, is an obvious impropriety. This difficulty probably led JOHN WESLEY and other compilers to leave out altogether that most impressive part of the service: "Forasmuch as it hath pleased Almighty God, &c." But there is a better way to obviate this difficulty. If instead of "our deceased *brother*," we use the words "the *departed*," and omit the verse of scripture, "I heard a voice, &c.," the service may be used at the burial of *any person*, without a violation of consistency.

13. It is usually expected that the minister will speak to the chief mourners, either before or after the services, addressing to them words of sympathy or of consolation. It is also well for a minister to call upon the bereft family soon after the funeral, as he may thus not only help to bear their burden

of grief, but may extend both his acquaintance and his usefulness; and may thus turn his funeral services to a good account in bringing sinners to repentance and enlarging the borders of the kingdom of God.

HYMNS.

1 *Just as I am.*

1. Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee—
O Lamb of God, I come!

2. Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

3. Just as I am—though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without—
O Lamb of God, I come!

4. Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in thee to find—
O Lamb of God, I come!

5. Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe—
O Lamb of God, I come!

6. Just as I am—thy love unknown
Has broken every barrier down;
Now, to be thine, yea, thine alone,
O Lamb of God, I come!

2 *Christ the Rock of Ages.*

1. Rock of ages! cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy side a healing flood,
Be of fear and sin the cure;
Save from wrath, and make me pure.

2. Should my tears forever flow,
Should my zeal no languor know,
This for sin could not atone;
Thou must save, and thou alone:
In my hand no price I bring,
Simply to thy cross I cling.

3. While I draw this fleeting breath,
When mine eye-lids close in death,
When I rise to worlds unknown,
And behold thee on thy throne,
Rock of ages! cleft for me,
Let me hide myself in thee.

3 *The Cleansing Fountain.*

1. There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

2. The dying thief rejoic'd to see
That fountain in his day;
And there have I, as vile as he,
Wash'd all my sins away.

3. Thou dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransom'd church of God
Be sav'd to sin no more.

4. E'er since by faith I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be, till I die.

5. Then, in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stamm'ring tongue
Lies silent in the grave.

4 *The only Refuge.*

1. FATHER, I stretch my hands to thee;
No other help I know:
If thou withdraw thyself from me,
Ah! whither shall I go?

2. What did thine only Son endure,
Before I drew my breath!
What pain, what labour, to secure
My soul from endless death!

3. O Jesus, could I this believe,
I now should feel thy power;
And all my wants thou wouldst relieve,
In this accepted hour.

4. Author of faith! to thee I lift
My weary, longing eyes:
O let me now receive that gift,—
My soul without it dies.

5. Surely thou canst not let me die;
O speak, and I shall live:
And here I will unwearied lie,
Till thou thy Spirit give.

6. How would my fainting soul rejoice,
Could I but see thy face;
Now let me hear thy quick'ning voice,
And taste thy pardoning grace.

5 *The final River.*

1. On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie.

2. There everlasting spring abides,
And never-with'ring flowers:
Death, like a narrow sea, divides
This heavenly land from ours.

3. There gen'rous fruits that never fail,
On trees immortal grow:
There rocks, and hills, and brooks, and vales,
With milk and honey flow.

4. No chilling winds nor pois'nous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and fear'd no more.

5. All o'er those wide extended plains,
Shines one eternal day;
There God the Son for ever reigns,
And scatters night away.

6. When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in his bosom rest?

6 *Our Friends Above.*

1. Come let us join our friends above,
That have obtain'd the prize,
And on the eagle wings of love
To joys celestial rise:
Let all the saints terrestrial sing,
With those to glory gone:
For all the servants of our King,
In earth and heaven, are one.

2. One family we dwell in him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death:
One army of the living God,
To his command we bow;
Part of his hosts have cross'd the flood,
And part are crossing now.

3. Ten thousand to their endless home
This solemn moment fly;
And we are to the margin come,
And we expect to die:
His militant embodied host,
With wishful looks we stand,
And long to see that happy coast,
And reach the heavenly land.

7 *The other Shore.*

1. On the banks beyond the stream,
Where the fields are ever green,
There's no night, but endless day,
There is where the angels stay.
There's no sorrow, pain, nor fear,
There's no parting, farewell tear,
There's no cloud, no darkness there,
All is bright, and clear, and fair.

2. Flowers of fadeless beauty there,
Trees of life with foliage rare,
Fruits, the most inviting grow,
There is where I want to go.
Hark! I hear the angels sing,
Heavenly harpers on the wing,
Throng the air and bid me rise,
To the music of the skies.

3. Soon from earth I'll soar away,
To the realms of endless day,
Soon I'll join the ransomed throng,
Sing with them redemption's song.
Pearly gates stand open wide,
Just beyond death's chilling tide;
There my mansion bright I see,
There the angels wait for me.

4. Earthly home, adieu, adieu,
Earthly friends farewell to you;
Softly breathe your last good-bye,
Jesus calls me, let me die.
Hallelujah! Christ has come!
Hallelujah! I'm 'most home!
Friends and loved ones weep no more,
Meet me on the other shore.

8 *No Tear shall be in Heaven.*

1. No tear shall be in heaven, no gathering gloom,
Shall o'er that glorious landscape ever come;
No tears shall fall in sadness o'er those flowers,
That breathe their fragrance through celestial bowers.

2. No tear shall be in heaven, no sorrows reign,
No secret anguish, no corporeal pain,

No shivering limbs, no burning fever there,
No soul's eclipse, no winter of despair.

3. No night shall be in heaven, but endless noon,
No fast declining sun, nor waning moon,
But there the Lamb shall yield perpetual light,
Mid pastures green, and waters ever bright.

4. No tear shall be in heaven, no darkened room,
No bed of death, or silence of the tomb,
But breezes ever fresh with love and truth,
Shall brace the frame with an immortal youth.

9 *Shall we know each other there?*

1. When we hear the music ringing,
Thro' the bright, celestial dome,
When sweet angel voices singing,
Gladly bid us welcome home,
To the land of ancient story,
Where the spirit knows no care,
In the land of light and glory,
Shall we know each other there?

2. When the holy angels greet us,
As we go to join their band,
Shall we know the friends that greet us,
In the glorious spirit land?
Shall we see their bright eyes shining
On us, as in days of yore?
Shall we feel their dear arms twining,
Fondly round us as before?

3. Yes! my earth-worn soul rejoices,
And my weary heart grows light,
For the thrilling angel voices,
And the angel faces bright,

That shall welcome us in heaven,
Are the loved of long ago,
And to them 'tis kindly given,
Thus their mortal friends to know.

4. O! ye weary ones and sad ones,
Droop not, faint not by the way!
Ye shall join the loved and lost ones,
In the land of perfect day.
Harp-strings touched by angel fingers,
Murmur in my raptured ear,
Ever more their sweet tone lingers,
We shall know each other there!

10 *Let me go.*

1. Let me go where saints are going,
To the mansions of the blest,
Let me go where my Redeemer
Has prepared his people's rest:
I would gain the realms of brightness,
Where they dwell forevermore;
I would join the friends that wait me
Over on the other shore.

Chorus.—Let me go, 'tis Jesus calls me,
Let me gain the realms of day;
Bear me over angel pinions,
Longs my soul to be away.

2. Let me go where none are weary,
Where is raised no wail of woe;
Let me go and bathe my spirit
In the raptures angels know;
Let me go, for bliss eternal
Lures my soul away, away,
And the victor's song triumphant
Thrills my heart—I cannot stay.

3. Let me go, why should I tarry?
What has earth to bind me here?
What, but cares and toils and sorrows,
What, but death and pain and fear?
Let me go, for hopes most cherished
Blasted round me often lie,
O! I've gathered brightest flowers,
But to see them fade and die.

4. Let me go where tears and sighing
Are forevermore unknown;
Where the joyous songs of glory
Call me to a happier home;
Let me go, I'd cease this dying,
I would gain life's fairer plains,
Let me join the myriad harpers,
Let me chant their rapturous strains.

5. Let me go, there is a glory
That my soul hath longed to know;
I am thirsting for the waters
That from crystal fountains flow;
There is where the angels tarry,
There the saved forever throng,
Where the brightness wearies never,
There I'll sing redemption's song.

6. Let me go, O speed my journey,
Saints and angels lure away,
O! I almost feel the raptures
That belong to endless day:
Yes, methinks I hear the singing
That is only heard above;
Let me go, O speed my going,
Let me go where all is love.

CHORUS.—Let me go, 'tis Jesus calls me, &c.

11 *Our Buried Friends can we Forget?*

1. Our buried friends can we forget,
Although they've passed death's gloomy river?
They live within our memory yet,
And in our love must live for ever.
And, though they've gone awhile before,
To join the ransomed hosts in heaven,
Our hearts will love them more and more,
Till earthly chains at last be riven.

2. I heard them bid the world adieu:
I saw them on the rolling billow:
Their far-off home appeared in view,
While yet they pressed a dying pillow.
I heard the parting pilgrim tell,
While passing Jordan's lonely river,—
Adieu to earth,—now all is well,—
Now all is well with me for ever.

3. Oh! how I long to join their wing,
And range their fields of blooming flowers:
Come, holy watchers, come and bring
A mourner to your blissful bowers.
I'd speed with rapture on my way,
Nor would I pause at Jordan's river:
With songs I'd enter endless day,
And live with my loved friends for ever.

12 *Hope in Death.*

1. Death shall not destroy my comfort,
Christ shall guide me through the gloom;
Down he'll send some heavenly convoy,
To convey my spirit home.

2. Jordan's streams shall ne'er o'erflow me
While my Saviour's by my side:

Canaan, Canaan lies before me,
Rise and cross the swelling tide.

3. See the happy spirits waiting
On the banks beyond the stream,
Sweet responses still repeating—
Jesus, Jesus is their theme:

4. See, they whisper! hark, they call me,
Sister spirit, come away!
Lo, I come! earth can't contain me!
Hail, ye realms of endless day!

5. Worlds of light and crowns of glory,
Far above yon azure sky,
Though by faith I now explore ye,
I'll enjoy you soon on high;

6. Soon I'll gain a full possession,
Faith and hope for ever cease,
Lost in love's exhaustless ocean,
Love! that sweetest, brightest grace.

13 *Who are these in bright Array?*

1. WHO are these in bright array?
This exulting, happy throng;
Round the altar night and day,
Hymning one triumphant song?
"Worthy is the Lamb, once slain,
Blessing, honor, glory, power,
Wisdom, riches to obtain,
New dominion every hour."

2. These through fiery trials trod:
These from great affliction came;
Now, before the throne of God,
Sealed with his almighty name:

Clad in raiment pure and white,
Victor-palms in every hand:
Through their great Redeemer's might,
More than conquerors they stand.

3. Hunger, thirst, disease unknown,
On immortal fruits they feed:
Them the Lamb, amidst the throne,
Shall to living fountains lead:
Joy and gladness banish sighs:
Perfect love dispels all fears;
And for ever from their eyes,
God shall wipe away their tears.

14 *Palms of Glory.*

1. Palms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light;
Priests, and kings, and conquerors, they.

Yet the conquerors bring their palms
To the Lamb amid the throne;
And proclaim, in joyful psalms,
Victory through his cross alone.

2. Kings for harps their crowns resign,
Crying, as they strike the chords—
"Take the kingdom; it is thine,
King of kings, and Lord of lords."

Round the altar priests confess,
If their robes are white as snow,
'Twas their Saviour's righteousness,
And his blood that made them so.

3. Who are these? On earth they dwelt,
Sinners once of Adam's race;

Guilt and fear, and suffering felt,
But were saved by sovereign grace.

They were mortal, too, like us;
Ah! when we, like them, shall die,
May our souls, translated thus,
Triumph, reign, and shine, on high!

15 *The final Rest.*

1. When the world my heart is rending,
With its heaviest storm of care,
My glad heart to God ascending,
Finds a refuge from despair.
There's a hand of mercy near me,
Though the waves of trouble roar;
There's an hour of rest to cheer me,
When the toils of life are o'er.

2. Gently, Lord, O gently lead us,
Through this lonely vale of tears;
Through the changes thou'st decreed us,
Till our last great change appears:
When temptation's darts assail us,
When in devious paths we stray,
Let thy goodness never fail us.
Lead us in thy perfect way.

3. In the hour of pain and anguish,
In the hour when death draws near;
Suffer not our hearts to languish,
Suffer not our souls to fear:
And when mortal life is ended,
May we meet among the blest,
And by all thy saints attended,
Ever in thy bosom rest.

4. Oh! to rest in peace forever,
Joined with happy souls above,
Where no foe my heart can sever
From the Saviour that I love:
This the hope that shall sustain me,
Till life's pilgrimage be past,
Fears may vex, and troubles pain me,
I shall reach my home at last.

16 *Sweet Hour of Prayer.*

1. SWEET hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known,
In seasons of distress and grief,
My soul has often found relief;
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer!

2. Sweet hour of prayer! sweet hour of prayer!
Thy wings shall my petition bear,
To Him whose truth and faithfulness,
Engage the waiting soul to bless;
And since he bids me seek his face,
Believe his word and trust his grace,
I'll cast on him my every care,
And wait for thee, sweet hour of prayer!

3. Sweet hour of prayer! sweet hour of prayer!
May I thy consolation share;
Till, from Mount Pisgah's lofty height,
I view my home and take my flight:
This robe of flesh I'll drop, and rise
To seize the everlasting prize;
And shout, while passing through the air,
Farewell, farewell, sweet hour of prayer!

17 *River of Death.*

1. River of death, thy stream I see;
Between the bright city of rest and me;
Fearless thy sable surge I'll brave,
For sweet is the prospect beyond thy wave.

Chorus.—Waft me, oh waft me safely o'er,
And land me, dear Saviour, on Canaan's shore.

2. Why should I fear to stem thy tide,
With him who has loved me as guard and guide?
Wisdom and power control thy flood,
While faith says my passage was paid with blood.

Chorus.—Waft me, &c.

3. What is it gilds thy darksome foam?
'Tis light shining forth from my happy home.
Music that thrills my soul to hear,
Seems floating me over thy surface drear.

Chorus.—Waft me, &c.

4. Help me! I feel the waters rise,
Yet visions of glory still glad my eyes,
Saviour, I come—I soon shall be
Among the blest purchase of Cavalry.

Chorus.—Waft me, &c.

18 *I would not Live Alway.*

1. I would not live alway, I ask not to stay,
Where storm after storm rises dark o'er the way;
The few lucid mornings that dawn on us here,
Are enough for life's woes, full enough for its cheer.

2. I would not live alway: no, welcome the tomb!
Since Jesus hath lain there, I dread not its gloom;
There sweet be my rest, till he bid me arise
To hail him in triumph descending the skies.
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3. Who, who would live alway, away from his God,
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;

4. Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul?

19 *Shed not a Tear.*

1. SHED not a tear o'er your friend's early bier—
When I am gone—when I am gone—
Smile when the slow-tolling bell you shall hear,
When I am gone—I am gone.
Weep not for me when you stand round my grave:
Think who has died his beloved to save:
Think of the crown all the ransomed shall have,
When I am gone—I am gone.

2. Plant ye a tree which may wave over me—
When I am gone—when I am gone—
Sing ye a song when my grave ye shall see:
When I am gone—I am gone—
Come at the close of a bright summer's day:
Come when the sun sheds his last lingering ray;
Come and rejoice that I thus passed away—
When I am gone—I am gone.

20 *Weep not around my Bier.*

1. WEEP not around my bier,
When I am dead,
Nor drop the friendly tear
Upon my head.
The cold and lifeless clay
Heeds not thy sigh—
Nor can it wipe the tear,
That dims thine eye.

2. Look not upon my form,
When I am gone;
But leave me in my shroud,
Cold and alone.
Lift not the coffin lid,
To say farewell—farewell,
Nor start when thou shalt hear
My funeral knell.

3. Pass quickly by my grave,
When thou art near,
Lest thou shouldst sigh for me,
Or drop a tear.
And weep not o'er the mound,
Where I shall rest—shall rest,
Nor strew wild flowers around,
Upon my breast.

4. The soul that thou hast loved
Will not be there,
It will have plumed its wings,
And soared afar.
Then weep not o'er my change,
When I am free—am free,
When I've left my cell and gained
My liberty.

5. Afar in yonder sky,
I'll find my home,
And wait in realms of light
For thee to come.
Call me not back to earth,
To leave my crown—my crown,
I have fought through sin and death,
My victory's won.

21 *Forever with the Lord.*

1. "FOREVER with the Lord!"
Amen! so let it be;
Life for the dead is in that word,
'Tis immortality.
Here in the body pent,
Absent from him I roam;
Yet nightly pitch my moving tent,
A day's march nearer home.

2. My Father's house on high,
Home of my soul, how near
At times, to faith's aspiring eye,
Thy golden gates appear!
Ah, then my spirit faints,
To reach the land I love;
The bright inheritance of saints,
Jerusalem above.

3. Yet doubts still intervene,
And all my comfort flies;
Like Noah's dove I flit between
Rough seas and stormy skies.
Anon the clouds depart,
The winds and waters cease;
While sweetly o'er my gladdened heart
Expands the bow of peace.

4. "For ever with the Lord!"
Father, if 'tis thy will,
The promise of that faithful word,
E'en here to me fulfill.
So, when my latest breath
Shall rend the vail in twain,
By death I shall escape from death,
And life eternal gain.

5. Knowing "as I am known,"
How shall I love that word,
And oft repeat before the throne,
"For ever with the Lord!"

22 *A Few more Days.*

1. A FEW more days on earth to spend,
And all my toils and cares shall end;
Then I shall see my God and Friend,
And praise his name on high.
There's no more sighs, and no more tears,
There's no more pains, and no more fears,
But God and Christ and heaven appears
Unto the ravished eye.

2. Then, O my soul, despond no more,
The storm of life will soon be o'er,
And I shall find the peaceful shore
Of everlasting rest.
Oh happy day! O joyful hour,
When freed from earth my soul shall tower
Beyond the reach of Satan's power,
To be for ever blest.

3. My soul anticipates the day
I'd joyfully the call obey,
Which summons my free soul away
To seats prepared above.
There I shall see my Father's face,
And dwell in his beloved embrace,
And taste the fullness of his grace,
And sing redeeming love.

4. Though dire afflictions press me sore,
And death's black billows roll before,
Yet still, by faith, I see the shore
Beyond the swelling flood.
The heavenly Canaan, sweet and fair,
Before my ravished eyes appear;
It makes me almost think I'm there,
In yonder bright abode.

5. To earthly cares I'd say farewell,
And triumph over death and hell,
And go where saints and angels dwell,
To praise the eternal Three.
I'll join with them who're gone before,
Who sing and shout, their sufferings o'er,
Where pain and parting are no more
To all eternity.

6. Adieu, ye scenes of noise and show,
And all this region here below,
Where nought but disappointments grow,
A better world's in view.
My Saviour calls, I haste away,
I would not here for ever stay;
Hail! ye bright realms of endless day,
Vain world, once more, adieu.

23 *The Pilgrim's Home.*

1. We have heard from that bright, that holy land,
We have heard and our hearts are glad,
For we are a lonely pilgrim band,
We're weary, worn, and sad.
They tell us that souls have a dwelling there,
No longer are homeless ones,
And they say that the goodly land is fair,
Where life's pure river runs.

2. They say green fields are waving there,
Which never a blight shall know,
And the heavenly plains are blooming fair,
And the roses of Sharon grow.
There are lovely birds in bowers green,
Their songs are blithe and sweet,
Their warblings gushing ever new,
The angels' harpings greet.

3. We have heard of the palms, the robes, the crowns,
Of the silvery bands in white,
Of the city fair with its golden gates,
All radiant with light.
We have heard of the angels there, and saints,
With their harps of gold how they sing,
And the mount with the fruitful tree of life,
And the leaves that healing bring.

4. The King of that country, he is fair,
He's the light and the joy of the place,
In his beauty we shall behold him there,
And bask in his smiling face.
We'll be there, we'll be there, in a little while,
And we'll join with the pure and the blest,
We'll have the palms, the robes, the crowns,
And we'll be for ever at rest.

24 *The Celestial Haven.*

1. When for eternal worlds we steer,
And seas are calm, and skies are clear,
And faith in lively exercise,
And distant hills of Canaan rise,
The soul for joy then claps her wings,
And loud her lovely sonnet sings,
Vain world, adieu!

2. With cheerful hope her eyes explore
Each land-mark on the distant shore;
The trees of life, the pastures green,
The golden streets, the crystal stream;
Again for joy she claps her wings,
And loud her lovely sonnet sings,
Vain world, adieu!

3. The nearer still she draws to land,
More eager all her powers expand;
With steady helm, and free bent sail,
Her anchor drops within the vail;
Again for joy she claps her wings,
And her celestial sonnet sings,
Glory to God.

25 *Come unto Me.*

1. Come unto me, when shadows darkly gather,
When the sad heart is weary and distressed,
Seeking full comfort from your heav'nly Father,
Come unto me and I will give you rest.

2. Ye who have mourned when the spring flowers were taken,
When the ripe fruit fell richly to the ground;
When the loved slept, in brighter homes to waken,
Where their pale brows with spirit wreaths are crowned.

3. Large are the mansions in thy Father's dwelling,
Glad are the homes that sorrows never dim;
Sweet are the harps in holy music swelling,
Soft are the tones which raise the heav'nly hymn.

4. There, like an Eden, blossoming in gladness,
Blooms the fair flowers, the earth too rudely pressed—
Come unto me, all ye who droop in sadness,
Come unto me, and I will give you rest.

26 *Triumph.*

1. Joyfully, joyfully onward I move,
Bound for the land of bright spirits above,
"Angelic choristers, sing as I come,
Joyfully, joyfully, haste to thy home."
Soon, with my pilgrimage ended below,
Home to the land of bright spirits I go,
Pilgrim and stranger no more shall I roam,
Joyfully, joyfully, resting at home.

2. Friends fondly cherished have passed on before,
Waiting, they watch me approaching the shore;
Singing to cheer me through death's chilling gloom,
"Joyfully, joyfully haste to thy home."
Sounds of sweet melody fall on my ear;
Harps of the blessed, your voices I hear!
Rings with the harmony heaven's high dome,
"Joyfully, joyfully haste to thy home."

3. Death, with thy weapons of war lay me low,
Strike, king of terrors, I fear not the blow;
Jesus hath broken the bars of the tomb:
Joyfully, joyfully will I go home.
Bright will the morn of eternity dawn,
Death shall be banished, his scepter be gone
Joyfully then, shall I witness his doom;
Joyfully, joyfully, safely at home.

27 *The Departure.*

1. Deathless spirit, now arise!
Soar, thou native of the skies!
Pearl of price, by Jesus bought,
To his glorious likeness wrought,
Go, his triumphs to adorn,
Born of God, to God return.

2. Shudder not to pass the stream,
Venture all thy care on him,
Him, whose dying love and power
Stilled its tossing, hushed its roar.
Safe in the expanded wave,
Gentle as a summer's eve;
Not one object of his care,
Ever suffered shipwreck there.

3. See the haven full in view,
Love divine shall bear thee through;
Trust to that propitious gale,
Weigh thy anchor, spread thy sail!
Saints in glory perfect made,
Wait thy passage through the shade:
Ardent for thy coming o'er,
See they throng the blissful shore!

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